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WILLIAM A. HALL, D.D.,

SECRETARY OF THE AMERICAN TRUST CO. CO.



MEMORIAL

OF

REV. WM. A. HALLOCK, D. D.,

FIRST SECRETARY

OF THE

American Tract Society.

BY MRS. H. C. KNIGHT.

*AMERICAN TRACT SOCIETY,*

150 NASSAU STREET, NEW YORK.



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# MEMORIAL

OF

REV. WM. A. HALLOCK, D. D.

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## CHAPTER I.

### *THE EARLY HOME.*

IN the bold and rugged town of Plainfield, in the western part of Massachusetts, settled chiefly by farmers, Rev. Moses Hallock was ordained pastor of its newly-formed church, July 11, 1792.

In summer the whole region is clad in living green. On the south, lies Cummington, the birthplace of our poet Bryant. Westward rises Mount Greylock twenty miles or so. Eastward in the clear air Monadnock lifts its hoary head, while towards the north, the Green mountain range stretches far away into the state which bears its name.

Ninety pounds were voted for the settlement of the new minister, "with forty-five pounds for two years, to be increased five pounds a year until it reached sixty pounds, when the sum becomes stationary." We believe, however, the sum became stationary long before reaching its legal limits; "the settlement and salary to

be paid, one quarter in cash, the other three-fourths in farm produce at cash prices."

If this seems meagre, let us remember that wood in the forest was but twenty cents a cord, and other needs, fewer and simpler than now, were no doubt at corresponding prices.

On receiving a gift of sixty young apple-trees for the orchard of the new parsonage, "The trees arrived safely," writes Mr. Hallock to the generous donor. "I received them with gratitude and set them out with more care than if they had been purchased with my own money. I can think of nothing of the same value which would have been so acceptable. The ground was ready to receive them; but I should not have bought any, for it seemed imprudent to increase my debts. May I ever, with humility, ascribe the supply of my wants to the Divine care. I hope, sir, the limbs of these trees will hereafter bend to meet the innocent hands of some millennial people. Did I know this, it would put a tenfold value on them. I am willing to plant for them to eat. When I think of the happiness of the millennium, my soul runs forward to anticipate the joy. But though it tarry, my dear brother, let us wait for it, for surely it will come."

Mr. Hallock was a graduate of Yale College with his only brother, Rev. Jeremiah Hallock, who nearly at the same time was settled in Canton, Conn. Though sixty miles apart when sixty miles was a slow and toilsome journey, the brothers never failed of a yearly meeting. From a paper written to a grandchild of his

life-long and well-beloved deacon, we find that Mr. Moses Hallock "used to visit his brother once in two years, and the road which he travelled passed the house of Deacon Richards, so he always called there on his way and they both prayed together ere he went on his journey. His brother also visited him once in two years, and when he returned home Mr. Hallock used to walk by the side of the wagon as far as your grandfather Richards', where they both called, and the three prayed together and shook hands and parted. Was not that a delightful way to live?"

Jeremiah usually came to Plainfield in September, often bringing their aged father with him, which led Moses to call August the happiest month and October the gloomiest month in the year. They were the sons of a godly English ancestry, early rooted in the eastern part of Long Island. When their venerated father died at eighty-five, the most precious legacy which he wished to leave was "one word" received from his father, to be transmitted to the latest generation: "Remember there is a long eternity."

The young pastor of Plainfield brought Margaret Allen of Chilmark, Martha's Vineyard, to be wife and help-meet in the new home. At the beginning of his ministry over this little church of fourteen members, God poured out his Spirit, and "in consequence of this glorious work," the record runs, "seventeen joined the church in one day." Again we find that "another effusion of the Holy Spirit entered into almost every part of the town, and in some parts with great power."

A little later, "thirty-one persons joined the church, twenty-four of whom adorned the aisle at one time." Six such ingatherings are recorded ending in 1828, when sixty-six came into the fold, swelling the number to three hundred and forty-eight during his ministry—a truly blessed ministry of forty years, the harmony existing between him and his people never having been interrupted or broken; rather year after year, there were an ever-increasing confidence, coöperation, and friendship.

His theology was the theology of the Bible. This was the book which he studied and over which he pored and prayed to the end of his days. In the steadfastness and hold of his reliance on its truths as from God was the hiding of his power. He found in it, and loved, the "doctrines of grace" clustering around the work and offices of Christ, and these he preached and practised with believing earnestness to the end of his days.

To kindness and courtesy he united sincerity, frankness and humility, with a deep and heartfelt interest in the welfare of everybody around him.

As the years went on, four sons and one daughter came to fill the home with glad activity, William, Gerard, Leavitt, Homan, and Martha, the only sister.

Partly to supply an educational want, partly to meet the exigencies of a growing family, the pastor became teacher, receiving scholars under his own roof. For many years he was rarely without them. Three hundred and four young people thus came under his ex-



cellent training : one hundred and thirty-three of whom entered college ; fifty became ministers of the gospel, seven went as missionaries to foreign lands, while others entered into various callings, which they adorned by public and private worth.

Many had their education at a cost little over a dollar a week ; those especially who were poor and aiming at the ministry, received not only a father's sympathy and counsel, but pecuniary aid as well. Some began a religious life under his instruction ; others frequently assisted him in pastoral work ; all acknowledged the elevating power of his practical piety. But one of this large number died while an inmate of his family, and this was the only death which occurred in his house for forty years.

It is interesting to recall the names of those who went abroad at that early day to lay the foundation of Christian institutions in pagan lands, receiving as they must have done some of their best lessons in practical wisdom as well as their warmest impulses in Christian consecration in the humble parsonage at Plainfield.

We find Rev. James Richards in Ceylon, and his brother William at the Sandwich Islands, sons of a beloved deacon of the pastor ; Levi Parsons and Pliny Fiske exploring Palestine and bringing it nearer than ever before to Bible readers ; Jonas King laboring in Syria and in Greece ; William Ferry among the American Indians, and Homan Hallock, missionary printer in Smyrna.

Mr. Hallock cherished habits of more familiar inter-

course with his children than was perhaps common at that time. He early led them to consider their interests identical with their parents'. As soon as the sons were old enough to think and act, he consulted them about the various labors of the farm, leading them to plan and carry out their plans, as if everything depended upon their own foresight and diligence.

The thrift and self-reliance which dignified this pastor's home are happily illustrated in the father's reply to his eldest son, who on one occasion wished to relieve the family purse by seeking aid to pursue his studies from some charitable fund for this purpose.

"Letters from you are always welcome, my dear son, but your present request for 'credentials' will not be so readily granted. Children should not beg bread so long as their parents have enough. It is now nearly six years since I entered you and your brother Gerard at Williams college. I had given you to the Lord, and I believed he would support you. He has so wonderfully prospered us, that all your expenses were paid in good season and without the least perplexity. 'The barrel of meal wasted not, neither did the cruse of oil fail.' His kindness continues. Beg of the Lord continually, but ask not of man till you are suffering from want. If your name is already given as a beneficiary, take the first opportunity of having it erased."

"It has long delighted me," said the good man on another occasion, "to see what interest my children take in each other. Each child is, as it were, a parent to all the rest. I hope and trust this mutual love will

continue. It is very pleasant. It is useful. It is honorable. May we, parents and children, love the Lord. There is enough in Christ to make us all happy, if we have a holy relish for what is provided for us."

Nor is this touch of farm-life without a tender interest: "I lately went," he wrote, "into the forest where William and I gathered the dry wood for winter. I went to the brook where we drank, and to the tree that had fallen over it, on which we sat and ate our cold dinner together and acknowledged God."

It was from a home like this that the subject of the following sketches came to take his place and do his part in forming and fostering one of the great Christian institutions of the century—the American Tract Society.

With such a nurture, we might naturally expect to find this eldest son of the pastor early entering the church fold.

Not so, however; partly, perhaps, because children were not then thought capable of apprehending the nature of either the sacraments or the vows of the church; partly because "conversion" was beset with a greater degree of ideal distress and deliverance than the common experience of most children in Christian families was able to reach. Short of this many a thoughtful and earnest young person has suffered years of delay to go by, shorn of the help and strength which the communion and fellowship of the church would have afforded them.

William looked for a marked and sudden change in his inner life, which never came, and he reached man-

hood "secluded from the hopes and privileges of the child of God." Indeed, he gave up his early classical studies, feeling that they would be not only no benefit in this world, but would rather "enhance his misery in the world to come;" relinquishing study, he devoted himself to the labors of the little farm.

At twenty, through much heart-searching, fasting, and prayer, a desire for a college course again sprang up in his mind. His father joyfully cherished it, perceiving in it, with a father's discernment, the "new life" of his beloved child. He resumed his neglected studies, entered Williams College, and in 1819, at the age of twenty-five, graduated with the highest honors of his class.

Doubting, fearing lest he had never been "savingly converted," he yet steadily set his face towards the theological seminary at Andover, even then expecting from without that confirmation of his hopes which only personal steadfastness in faith can ever make sure.

It has been said that "men of every class who have done something creditable ought, being trustworthy and honest men, to write their lives with their own hand." However doubtful a latitude this might give, we have a journal of Mr. Hallock, kept during a period when events most shape and impress the character, which gives a more vivid portrait of the man and his time than the truest pen of another could do.

As far as the journal goes, it is only supplemented by occasional statements intended to bring into brighter relief the events which are recorded.

## CHAPTER II.

*LIFE IN ANDOVER.*

WILLIAM A. HALLOCK entered the seminary at Andover, November 3, 1819. A question of duty soon confronted and deeply agitated him. "I owe to Christ and his cause the full consecration of all my powers, yet I have never publicly consecrated myself to him. All through my four years of college I have never avowed myself his. Is this reserve for ever to continue? I will go now to the professors of the seminary, tell them my story, and ask their counsel as to my duty."

"Andover, Jan. 16, 1820. Sabbath morning. This day I have devoted to fasting and prayer, that God will prepare me to come out from the world; that he will assist my parents in their consideration of the letter I have written them, to give me such an answer as shall be for his glory.

"Feb. 13. Sabbath. The last day of January I received letters from my father and mother and sister. The spirit of tender concern which their letters breathe, and the earnest desire which they express for my spiritual welfare are very affecting. Eight days ago I communicated to Brother Richards my desire of uniting with the church. On Tuesday I consulted Professor Porter, the friend of my uncle, Rev. Jeremiah Hallock, and my father. Yesterday I met the officers of the

church, and conversed with them with great freedom, and to-day I have been propounded.

“March 3. This day is set apart in the seminary as a day of fasting, humiliation, and prayer. The occasion renders it highly interesting to me, as I expect this afternoon to enter into covenant with a holy God to be his for ever. I desire to feel that the privilege is unspeakably great, and the transaction unspeakably solemn. Since I was examined, I know not that I have seen a moment when I wished to undo what I have now done.

“And now, glorious Redeemer, do thou prepare my heart so to give myself away as to have thy gracious acceptance. Thou wilt be my Judge. Be now my Advocate, my Sanctifier, my all.

“Sabbath evening. When I proposed joining this church, I expected to be alone, but there were ten who united with me: Brothers Prentiss and Pigeon, and eight from the academy and the neighborhood. Rev. Dr. Woods preached from the text, ‘What mean ye by this service?’ The discourse was very appropriate, and the communion season an hour of peculiar solemnity. Thus have I taken the vows of God upon me, and I cannot go back. Blessed Redeemer, keep me as in the hollow of thy hand. May I come off conqueror through Him that loved me and gave himself to die for me.

“March 27. This day has brought interesting intelligence: the death of Hon. Peter Bryant. The missionaries Fiske and Parsons have safely arrived at Smyrna. Brethren Winslow, Spaulding, Woodward, and

Scudder, with their wives, have arrived at Ceylon, and their labors on the passage were so blessed to the crew, that on their arrival all but one were hopefully converted. Rev. Mr. Meigs' interpreter has professed faith in Christ. The members of Mr. Meigs' school are calling on him and inquiring for the way of salvation. Mr. Farrar, the treasurer, has received from a benevolent donor good news as to a new building for this seminary. Four have obtained a hope in Hamilton college, and seven are inquiring; twenty have a hope in Union, and thirty inquiring; one hundred have been admitted to the church in Stillwater. Such is the news of Zion's prosperity which has greeted our ears in one day; we hear good news also from several other colleges. Light seems to be dawning in Dartmouth, Bowdoin, and Brown University.

"April 29. I have been reading the life of Samuel J. Mills. What is *my* duty? Oh, help me to devote myself, my God, to thee. Give me faith; give me zeal; give me prudence; give me strength.

"June 15. The spring vacation of six weeks I have spent very pleasantly, and I hope profitably, in visiting Martha's Vineyard, the birthplace of my mother. Her father's farm in Chilmark, the western town of the island, lies on the south side, where the broad Atlantic rolls its perpetual waves, nearly opposite the island of 'No Man's Land.' In this visit many narratives which entertained me at my mother's knee were made real. Among my relatives on the island are the descendants of the *Missionary Mayhews* of five successive genera-

tions, whose name is embalmed in the annals of the churches.

“Andover, Jan. 1, 1821. The Lord’s Supper was administered yesterday, and this evening I have attended the Concert of Prayer. I have just heard from my parents and sister and brothers, and have much occasion for thankfulness that the descent of my parents in the vale of years is so peaceful and happy, and that I am enjoying all the blessings of this seminary. My brother Gerard, my classmate and roommate in college, is passing his second year giving instruction in the academy at Amherst.

“March 18. Rev. Mr. Cornelius preaches in the chapel to-day. God is sparing my life to enjoy precious privileges. My studies are delightful and intimately connected with my usefulness as a minister. My class is now on the subject of Moral Agency. I recite frequently to Professor Gibbs in the Greek of the New Testament, and have been much occupied in preparing a dissertation for the Society of Inquiry, on the ‘Influence of Heathen Religions on Moral and Intellectual Character.’ I have also the privilege of membership in a literary society, composed chiefly of gentlemen resident here, besides other societies, and all the public exercises of this institution.

“Plainfield, May 5. Gerard, still Preceptor of Amherst Academy, has made us a fine visit of three days. Our own family, father, mother, four sons and one daughter, breakfasted by ourselves this morning. It was entire. Death has as yet made no breach in it.



We sang the Farewell, and united in committing ourselves into the hands of a kind and guardian God. Shall we ever meet again? God only knows.

“May 18. President Moore and lady dined with us to-day. He brought an official letter requesting me to be a candidate for the place of Tutor Porter in Williams College the ensuing year. I know not what my answer should be. I intend taking the counsel of my father and brother Gerard, and the professors at Andover. May my course be directed from on high.

“July 1. In the week now closed I attended the General Association of Massachusetts at Haverhill. Dined at Mrs. Atwood’s in company with the professors of this seminary, Rev. Sereno E. Dwight and wife of Boston, and Professor Gibbs. There are many charms attached to the former residence of Harriet Newell.

“I have concluded not to accept the proposition to spend my next year as tutor in Williams College.

“I have been writing a dissertation on the question, ‘Whether the Doctrine of a Future State of Rewards and Punishments is Taught in the Old Testament,’ for the ‘Christian Spectator,’ and have just finished an abstract of the same, to be read at the ensuing examination. I have also written a dissertation on the ‘Priesthood,’ to be read before a literary club of which I have been elected a member.

“I am a little burdened with societies—Secretary of the Rhetorical, Secretary and Treasurer of the Lockhart Musical Society, Treasurer of the Auxiliary Cor-

ban, and Committee of Recommendation, Purchasing Committee of the Atheneum, Vice-President of the Society of Inquiry, treasurer of another society, agent also for purchasing German books. They do not all make a great demand, but they occupy some hours every week.

“Gerard has just written that he intends to leave teaching, and to spend the ensuing year with me in this seminary. My brother Leavitt has relinquished the idea of obtaining a public education. My brother Homan, I am informed, will enter Amherst College this fall. In the welfare of these brothers I have a deep interest. What greater blessing could I receive than to see them all the devoted servants of Christ?

“I have been doubting where to spend the coming vacation. I might take a school; I might spend it journeying; I am invited to spend it in Hallowell, Maine, where all my expenses will be borne. I have been requested by one of the trustees of Amherst ‘Collegiate Charity Institution’ to hold myself ready for a tutorship there. I have no expectation of going to Amherst—a school will wear me out and encroach upon the ensuing term; journeying is too expensive. I have determined to pass the vacation in Maine, where health and experience in labors for Christ may be acquired. I shall be at no expense, and spending my time in religious meetings, visiting for religious purposes, etc., will be beneficial as preparing for usefulness both in an intellectual and moral point of view. I desire to leave myself in the hands of God, and cheerfully to follow the

indications of his providence. My heavenly Father, thou seest my needs, supply them out of thine infinite fulness.

“October 4. Arrived at Hallowell to pass my vacation assisting the Rev. Dr. Gillette. I have found some hearing ears, especially among those who do not enjoy the stated ministrations of the sanctuary. I have often found it pleasant, and never irksome, to speak in the name and for the cause of Christ; and have only to regret that I have no more heavenly ardor in promulgating his truth.

“November 4. I leave Hallowell with regret. Christian friends have been numerous and affectionate. They have laid me under great obligations. May the blessing of God rest upon them evermore.

“November 6. Sloop Liberty, twenty-five miles from Portland. I left Bowdoin College Wednesday P. M., called a moment on Rev. Asa Cummings, North Yarmouth; dined at Rev. Mr. Whittemore's, Falmouth; arrived at Portland, three P. M.; called five minutes on Rev. Dr. Payson, nine thousand copies of whose Address to Seamen are now in the press of the New England Tract Society; took tea at Mr. Cutler's, and heard Granville Mellen's eloquent address before the Mechanics' Association.

“At nine P. M. the sloop left the wharf, and never shone a brighter moon. In the morning the rising of the sun from mid-ocean was beautiful. The sea was smooth as glass; before sunrise the red rays, reflected from the western sky upon the water, gave its whole

surface the hue of a mellow purple. At length the sun rose out of the mighty deep in full splendor. The White Mountains of New Hampshire appeared like a white-capped thunder-cloud in the west, towering above everything else. Such a morning I never beheld; but even all this beauty became tiresome for the lack of one thing—wind. Fearing what would come next, the captain made sure of a harbor at Cape Porpoise. I had taken my berth at nine, but the wind becoming fresh from the southeast, at one I rose, went on deck, and saw that a storm was inevitable. At three I was set on shore six miles from Kennebunk. I walked ten miles before I saw any signs of sunrise, and at York the rain and the United States mail-stage overtook me together. The rain fell in torrents; the wind blew almost a gale; the waves dashed terribly on the shore. The ferry at Portsmouth was dangerous. I reached Newburyport in safety, rejoicing all the way that I was neither amid the foaming billows nor confined at Cape Porpoise; and after a pleasant Sabbath arrived at my room.

“Bartlett Hall, second story, southeast corner, Andover, November 17. A great class of almost sixty juniors has just arrived. Rev. Prof. Porter is at the South for health. Last evening my class received a license from the professors to preach in the seminary. Thus I am now to enter on this great work to which I have been looking forward. May I quit myself like a man.

“November 19. Gerard has this day arrived to spend one year in this sacred seminary; I have been

very anxious that he should be here. I hope that, through the grace of God, all his religious privileges here will be the means of advancing his spiritual interests.

“March 16, 1822. The present is a season I wish long to remember. Gerard has been deeply interested in religion, intent upon it, earnestly desiring to be fitted to be useful in the ministry, and for the kingdom of heaven. He has laid aside his books—all but his Bible, and Henry Martin, Davies, and kindred works; he wanders in the woods, and wherever he can find retirement. He is tender, he is earnestly inquiring. The Lord be praised.

“Another student now on this sacred hill is deeply impressed. Many brethren are quickened, and some in the academy are serious. There are also some hopeful appearances in town. Oh that God would come and work wonders here, as he has in many places in our land. New Haven and Pittsfield have been blessed with almost a constant revival for some months.

“Andover, April 26. I yesterday returned from the meeting of the Londonderry Presbytery, by whom, with fifteen others, I was licensed to preach the gospel. The occasion was one of deep solemnity. Brother Shed and I, as a committee, have just received a letter from the Hon. Mr. Bartlett of Newburyport, in reply to our acknowledging his kindness in furnishing us with the new seminary building (Bartlett Hall) which we now occupy. He expresses much friendship, humility, and desire for the spiritual welfare of the seminary.

“As to the coming vacation, I have no doubt that it is my duty to spend it in Hallowell, and can only commit my way to God, praying him to make me useful.

“May 6. Monday morning at nine o'clock, I sailed from Boston in the schooner *Sea-Flower*, and in thirty-one hours she lay to by the wharf in Hallowell.

“I preached while in Hallowell and the vicinity, written sermons on twenty-two occasions, and assisted or took the lead in eight other meetings; in all thirty.

“Andover, June. Having returned here, I have everything to be thankful for, except that I have been no more faithful. I regret to leave friends in Maine. Now I feel that a life of activity in public labors is better than that of a student in the preparatory course.”

## CHAPTER III.

*FIRST LABORS IN TRACT WORK.*

"JULY 26, 1822. Dr. Justin Edwards, secretary of the New England Tract Society, while riding on horseback to visit his people, stopped and called at my room, to say that the Society, having had no agent for two years, is in a very low state and needs reviving, and that it must have some one from the senior class to engage for a time in its agency. 'We have been looking over the class,' he said, 'and according to the best light we have, we think it may be your duty to labor for a time in this department. We wish you to think of it and seek for light and direction from above. My duties are pressing. Good morning, sir.'

"September 16. I have resolved, immediately after closing my three years' course in the Theological Seminary, to visit my parents and then engage in the service of the Tract Society. My success in furthering its work must depend on the aid that shall be given me from above.

"Brother William Richards, my classmate and fellow-townsmen, is soon to leave me and his country for the Sandwich Islands; and my class are to separate to the four winds, many of them on missionary ground.

"September 26. Thus rapid time has finally closed my connection with the dear Theological Seminary. My three years have been happy; but I cannot feel

that I have made such acquisitions of divine and human knowledge as I ought. I am now but a child in theology, a child in knowledge, and a child (if indeed I am a child) in piety. But my hours, however improved or misimproved, are gone, never, never to be mine again. I am thrust into the field, and I have only to implore the divine blessing, and go forward.

“This is the most gloomy day of my life. I have been into the chapel, where we have met every morning and evening for devotion, and those vacant seats, which I and my scattered classmates are never to occupy again—speak a language such as no tongue can utter. Dear Richards, the friend and companion of my childhood and youth! I sung with him most lovingly and harmoniously at the concert last evening; and I have sung by his side in college and seminary, morning and evening, for seven years; he has prayed with me, and told me my faults; he has been my friend, a friend more faithful than a brother; and we have been together in trouble and in joy. But we sing together no more, we part; God make us faithful, and let us meet again—in heaven!

“Brother Brigham, with whom I have roomed in love these three years, will go to-morrow first to Kentucky a few months, and then on a mission to South America; and my other classmates are dispersing in all directions. But I must take courage, inquire into the state of the Tract Society, and do what I can to supply its wants.

“October 15. Left Andover on foot to visit the



neighboring churches and raise funds for the Tract Society.

“November 21. Returned to Andover with \$419 15, having visited about thirty churches in the vicinity, my travelling expenses being just *thirty-four cents!*—all for tolls at bridges and turnpike gates. Have become deeply interested in many pastors and churches, whose kindness has laid me under obligations of lasting gratitude.

“December 24. I have now remained in Andover more than a month; written a sermon for my agency; a *circular* to the Christian public; a circular letter to the agents of depositories; an article on ‘Auxiliary Societies;’ another inviting friends to furnish matter for new tracts; selected the ‘Conversion of Mrs. E. Emerson,’ ‘The Splendid Wedding,’ etc., for new tracts, and spent one Sabbath in Dracut and one in Methuen.

“December 25. Left Andover on the business of the Society, and visited about twenty towns, in which the cordial coöperation of pastors and their people laid me under special obligations.

“January 31, 1823. Have remained in Andover sixteen days, writing a sermon, making a list of life-members, sending circulars to every town in Massachusetts, and writing four articles for the ‘Boston Recorder.’ Spent one Sabbath in Boxford; walked home Sabbath evening ten miles in damp snow and took a severe cold.”

“Took a third tour in Massachusetts for collecting funds, visiting about seventy churches (including five within the boundaries of New York), receiving for the Society about \$800.

“ I cannot express the sacredness and tenderness of the tie that binds me to the hearts of the pastors and churches, men and women, old and young, by whom the above sums were contributed to this blessed cause. Most of them I shall never see again on earth ; but I expect to meet them with mutual joy and thanksgiving in a brighter and better world.

“ Brother Brigham’s mother and relatives received me as if I had been an old friend. At Canton I supplied the pulpit of my revered uncle, Rev. Jeremiah Hallock, whose praise is in all the churches.

“ Visiting my parents at Plainfield, I had great pleasure in supplying my father’s pulpit, and he could hardly consent to my tarrying only for one Sabbath. Martha is devoted to the service of Christ, Leavitt seriously considering the duty of publicly professing faith in him, and Homan, a member of the freshman class in Amherst College, was one of twenty-two hopefully converted in a revival the past winter. News has just been received that Rev. James Richards, missionary in Ceylon, has died in the triumphs of faith.

“ June 2, my birthday. A good Providence has preserved me another year, and I can truly say it has been crowned with loving kindness. All that I have done for the Tract Society has been a joy, every pain I have been called to suffer for it, though sometimes travelling on foot by night amid the chills and snows of the New Hampshire hills, is sweet.

“ A letter now lies on my table urging me to go to Maine and attempt to build up a church in Farming-

ton. I am also requested to consider the state of the church at Buckland, Mass. A hint is also received from New Marlborough. But at present my path is plain, though I hope by-and-by to be stationed in the ministry.

“September 24, 1823. It is now a year since I began labor for the Tract Society. I have been constantly engaged from the time I rose in the morning till late at night. Besides preparing and circulating 9,000 copies of our Annual Report, and the Christian Almanac, a somewhat extensive correspondence has been constantly maintained; new tracts have been selected, proofsheets revised, etc. Four young men of the seminary are now secured to devote their coming vacation to the circulation of its works.

“I have visited New York, Philadelphia, Baltimore, and Washington, with a special view to the issuing of the Christian Almanac in each of those cities; conferring freely with the officers and friends of the Tract cause in reference to its interests in those cities and throughout the land and world.

“Returning to Boston, I found Gerard engrossed in establishing a weekly religious newspaper, ‘The Boston Telegraph.’

“Andover, December 11. I returned this day from a tour through Boston, Salem, Newburyport, etc., to increase the funds of the Society. In Boston had a delightful visit with Mr. John Tappan, preached twice for brother Green, conducted a meeting in Park Street Church, and dined at Thanksgiving with Mr. David

Hale and my brother Gerard. Also visited Salem and Newburyport. Collected in the tour about \$550.

“March 13, 1824. Since the above date, I have been engaged in revising the series of tracts, correcting all the new editions from the press, procuring cuts, making inquiries of paper-makers so as to get this costly article on the best terms, writing for the religious newspapers, and maintaining a somewhat extensive correspondence.

“I have now almost completed the revision of the first five volumes of tracts, and am proceeding with the other two, when I expect to select new tracts, publish the ‘Proceedings of the First Ten Years’ of the Society, the Annual Report, and the Christian Almanac for 1825.

“December 18. I yesterday returned from a journey to my father’s, to attend the annual Thanksgiving. I had the happiness of meeting the entire family circle. We formed a perfect union of sentiment and views. Religion was uppermost with us all.

“In the evening we sat together, and told to each other, from the oldest to the youngest, what we hoped God had done for our souls. I gave my father assistance in preaching and other religious meetings, and spent two days in collecting facts in the history of the late deacon Joseph Beals, as material for a tract, ‘The Mountain Miller.’”

The new agent is already imbued with the spirit of the stirring Annual Report of the Society issued a few months before he entered its service, in which Mr.

Edwards eloquently urged the ease with which it might speak to millions at the same time; the great amount of good which it could do by small means; the seal of God's approbation upon the work already begun. "And who," he asked, "knowing that a single tract put in operation all the Bible Societies of Russia, Sweden and the neighboring countries, could fail to expect, when he stands on Mount Zion, to see the multitude which no man can number vastly augmented through this humble instrumentality"?

The mother of the modern popular tract was Hannah More, whose "Cheap Repository Tracts," written in plain language and simple story, were widely circulated and read in England the latter part of the last century. The formation of the Religious Tract Society in London soon followed—1792—to give such reading to the masses.

Private efforts for this object sprang up a few years later in several parts of our own country. Rev. Dr. Proudfit of Salem, New York, wrote a series of small books which Gen. Stephen Van Rensselaer and others in Albany provided funds to print and circulate especially in the new frontier settlements.

Rev. Jedidiah Morse, of Charlestown, Mass., also printed an edition which were sent in small parcels to new settlers in Maine, Kentucky, and Tennessee.

In 1803, Governor Samuel Phillips of Massachusetts, through the persuasion of his friend, Dr. David Tappan, Professor of Theology at Harvard College, gave a thousand pounds, five-sixths of the interest of which

was to be spent in circulating "pious books" in Andover, his native place; and three thousands pounds for "a more general distribution of like pious books." From this fund Baxter's Saint's Rest was put into every family in Andover, whose influence, Dr. Justin Edwards said, "was like that of a gentle revival of religion throughout his parish."

In 1812, Professor Porter of Andover, having bought a small religious book at a very high price, turned over in his mind how to lessen the cost of such books, as lessened they must be for general reading. He brought the subject before a small circle of friends, who met at his study every Monday evening to confer upon the subject of church work. A plan was proposed, which, striking them favorably, they endorsed by generous subscriptions. Funds were readily obtained from others discerning its wise provisions, until by the time of its public approval at Boston, May, 1814, more than two thousand dollars were subscribed and more than two thousand already spent in furtherance of the object. The new organization bore the name of the "New England Tract Society," subsequently changed to "American Tract Society." Its planning and printing were done in Andover, with a book depository at Boston.

In 1821 it issued its first edition of the Christian Almanac, prepared by Rufus Anderson, then a student at the seminary, and in 1824 it ventured on a small monthly magazine. Both before and after this time, small Tract Societies sprang up in New Haven, Hart-

ford, Philadelphia, Baltimore, Vermont, Cincinnati, as well as in New York, showing the widespread mental and spiritual need which such publishing societies were seeking to supply.

The New York Religious Tract Society was founded in 1812. In its sixth year, works in French and Spanish were added to its list of publications. A "Female Branch" was also formed, with Mrs. Divie Bethune at its head. Tract work soon became the popular, if not the only channel of active Christian usefulness for the women of the church at that time, upon which they entered with characteristic ardor and fidelity.

## CHAPTER IV.

*FORMATION OF THE AMERICAN TRACT SOCIETY.*

“FROM the time of becoming thoroughly enlisted in tract work,” writes Dr. Hallock, “it was the great and legitimate object of my efforts to extend its influence throughout the United States. My mind was upon every movement which had any bearing on this grand end, whether favorable or unfavorable. I felt the overwhelming embarrassment of a location in a retired country village like Andover, and became convinced that the seat of the Society must be removed to Boston. It was, however, too painful a subject to be laid before the gentlemen of Andover most interested in it.

“Meanwhile officers of the New York Religious Tract Society, which for several months had been becoming active, conceived the idea of a National Institution in New York; and a committee, consisting of Mr. Arthur Tappan, Dr. James C. Bliss, and Rev. Charles G. Sommers, were appointed to address the American Tract Society at Boston, and propose to them to remove their whole establishment to New York, and become the National American Tract Society.

“Their letter dated November 12, 1824, was brought to my room by my friend and counsellor, Rev. Justin Edwards, our Society’s secretary, who dropped it on my



table saying, 'There is a letter from New York. They wish us to remove the American Tract Society on there and let it become the National Society in New York.'

"At these words, the blood rushed through my veins from the crown of my head to the sole of my foot. Providence seemed to have gone before me, and it appeared to me in a moment that the concentration of tract work in New York was what God designed.

"The Committee directed an answer inquiring whether, in case of a removal, the people of New York would build a house for the Society's accommodation, and would retain its auxiliaries, depositories, members, etc. The reply was sufficiently satisfactory as to their kind and liberal intentions; and on the 11th of January a public meeting of our Society was held in the vestry of the Park Street Church, Boston, when the letters were read, and the subject fully discussed by Rev. Drs. Edwards and Woods, Hon. Samuel Hubbard, Jeremiah Evarts, S. V. S. Wilder, Henry Hill, and others, and the subject was referred back to the Executive Committee, then consisting of Rev. Drs. Edwards, Church, Codman, and Fay, and Esquire Blanchard.

"That committee met on the following day, and unanimously '*Resolved*, That William A. Hallock be and hereby is appointed *permanent Agent* of this Society, with a salary increased to \$800'—showing that the committee had relinquished the idea of a removal. On my return to Andover, I was greeted with congratulations that the whole subject was put to rest.

"It was not put to rest, however, in my own mind;

on the contrary it was assuming a constantly growing importance, and after one Sabbath I expressed to Mr. Edwards my most decided impression that the Executive Committee should give the whole subject further consideration. A special meeting was then called, when I presented a written statement of the clear indications of Providence that the subject referred to the Committee demands their most serious consideration."

"I begin with the embarrassments connected with the location at Andover, namely: that of 125 depositories, only thirty-seven can obtain tracts as conveniently from Boston as from New York; and of those thirty-seven, only two can obtain supplies at Andover as conveniently as at Boston; that only one-ninth of the population of the country is naturally associated with Boston, and only one-twentieth of the territory east of the Mississippi; that much delay, risk and expense attend the transmission of tracts from Andover, an interior town, to the different parts of the United States; that the great mass of the Christian community have now no access to the fountain-head of the Society, and no city has the stimulus and benefit of having its location among themselves. The stereotyping, the engraving, and the circulation of the Society's Magazine must all be done at a distance; we have no market for procuring paper, and the town being so small, the interests of the printers, papermakers, and Executive Committee are so interwoven as to embarrass the concerns of the Society; while in a large city there might be a great saving in the publishing department.

“That further embarrassment arises from the Society’s connection with the Theological Seminary mainly representing one Christian denomination; that in case of the removal by death or otherwise, of one man, Rev. Justin Edwards, now of Andover, whose aid on the Committee is a very principal argument for the present location, few would consider the Society more safe as to the evangelical character of the tracts, than if located in the city of Boston or New York.

“We have considered the embarrassments of the present location a reason for collecting large funds for establishing local depositories throughout the country; and if the Society can be essentially freed from these embarrassments, ought we not to lay the whole state of the case before the Christian public, that all may give understandingly?

“God now seems opening the way to relieve the Society, and give it opportunity greatly to extend itself. Shall it not be permitted to improve this opportunity?

“The present is *a most important crisis* in the tract operations of this country. A National Tract Society is, without doubt, to be formed, and it is of vast importance to do all we can to give it a truly evangelical character. There is an excitement in the public mind in favor of national societies. A friendly proposition is now made to this Society by the Society in New York, on the acceptance of which may depend the character of tract operations in our country for the long future.

“One argument, which seems to me to outweigh all suggested at the public meeting of the Society, is that

by uniting these societies in a National Institution, we may, to all human view, promote *a union of feeling and of effort among Christians of various denominations.*

“Another argument of surpassing weight is that, to human view, *the Committee may now, by one act of theirs, be the instrument of enlisting the great body of Christians throughout all our territories in circulating our truly evangelical series of tracts.*

“This Society has given the most sacred pledges to the Christian public that it is laboring *for the whole country.* If, when a National Society is to be formed, we refuse to unite on principles such as we ourselves would wish to propose, do we redeem our pledges?’

“The Committee, as the result of their deliberations, sent me the following communication :

“To Mr. Wm. A. Hallock, Assistant Secretary of the American Tract Society :

“The Executive Committee hereby authorize and commission you to go to the City of New York, and conduct in their behalf a correspondence with the Committee of the New York Religious Tract Society.

“Wishing you the guidance and blessing of God, we affectionately commend you, and the important interests in which you are engaged, to his infinitely wise and good disposal.

“J. EDWARDS,

“Clerk of Ex. Com. Am. Tr. Soc.

“ANDOVER, January 27, 1825.’

“Thus instructed, I immediately wrote to the New York Religious Tract Society, proposing that they be-

come a Branch ; and February 3 I visited that city. I found there a burning love for the tract work enkindled in the hearts of officers and friends to whom God had given large means. Almost daily meetings were held for consultation and prayer at the house of Dr. Bliss, on the corner of Broad and Garden streets, in which Messrs. Arthur Tappan, Moses Allen, Richard T. Haines, and Marcus Wilbur, largely participated, besides several distinguished clergymen. The necessity of a building large enough to accommodate the new Society was deeply felt, and several generous sums were already promised for it. Under these circumstances, viewing the tract cause as one, whether in Boston or New York, having evidence that there was in the latter city the proper spirit and all the requisite qualifications for conducting a National Society, I paused in my efforts for the Society at Boston, and did all I could to organize a National Society in New York.

“ It was a striking providence that March and a part of April of this year (1825) was the season *immediately preceding* the losses by the cotton speculation, and was perhaps the most prosperous commercial period in the history of New York city. Within three months after, her losses were immense, her commerce depressed, and to have raised \$20,000 for a Tract House would have been, to all human view, utterly impracticable. This was unknown to us, but was known to an unerring Providence ; and let his hand be gratefully recognized in the event.

“A meeting was called March 11, at the City Hotel, at which \$12,500 were immediately subscribed, and a draft of the Constitution for the new National Society was read and approved. It had been digested with great care, and was in some respects unlike any one that had preceded it.

“While its object was ‘to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious tracts calculated to receive the approbation of all evangelical Christians,’ in order to ‘promote in the highest degree these objects, the officers and directors shall be elected from different denominations of Christians; the Publishing Committee shall contain no two members from the same denomination, and no tract shall be published to which any member of that body shall object.’

“Dr. Milnor, with Dr. Spring and many others in different parts of the country, supposed a union to publish the Bible without note or comment was about as far as Christians of different denominations would go. He felt far from sanguine that they could unite in a Publishing Society of this character; yet he expressed great willingness to do his best in making the attempt.

“Immediately after the meeting, letters were addressed to the principal Tract Societies of the country, inviting them to send delegates to meet the Executive Committee of the Society on Tuesday, the 10th of May, to confer together and take measures for the final organization of a National Society.

“ By the last of March, the subscriptions having been raised to \$20,000, I left New York for Andover, where I wrote the Annual Report of the Society at Boston, brought up the correspondence which had been neglected, and returned to New York to attend the meeting of delegates. The union of members of different denominations was a delicate affair. The meeting came, however, to an harmonious result, and the crowded and delightful anniversary of the next day, when the beloved and eloquent Summerfield made a most effective address, which was the last that ever fell from his heaven-inspired lips, calmed the minds of the doubting, and gave the friends of the Society fresh courage.

“ Returning home to attend the anniversary of the Society at Boston, May 25, Drs. Milnor, Spring, and Sommers, delegates from New York, were present and took part in its exercises. On the following day the meeting for business was attended by the religious strength of New England. Full and free discussions took place, when, through the influence of Jeremiah Evarts, Esq., Rev. Dr. Edward D. Griffin, and the delegation from New York, a definite resolution *to become a Branch of the Society at New York* was introduced, and after three hours of animated debate, conducted with great ability, was carried without a dissenting voice. Thus everything was happily adjusted.

“ I soon returned to New York and began my labors for the new American Tract Society, of which I had been elected Corresponding Secretary and appointed General Agent. Dr. Justin Edwards was made a

member of its Publishing Committee, with Dr. Milnor of the Episcopal church, Dr. Gardiner Spring of the Presbyterian church, Dr. John Knox of the Reformed Dutch church, Rev. Charles Sommers of the Baptist church, and Rev. John Summerfield of the Methodist Episcopal."

"It is a great consolation," wrote Dr. Hallock on a later review of this period, "that in looking back on the intricate way in which I have been led in Tract Society arrangements, I see no important steps taken which I could wish to retrace. My proceedings on my first official visit to New York were somewhat rash, particularly in engaging at once in the formation of the new Society; but on that *rashness*, if such it must be called, depended, under God, the whole character and history of tract operations in this country perhaps for years to come.

"In looking back on the working of my own mind in relation to the formation of the new American Tract Society, I seem to have been driven by a more than natural impetuosity. The concentration of effort on the plan which has now been realized seemed to me vastly important, as enlisting the whole body of evangelical Christians throughout all our territories in circulating the most truly evangelical, devotional, and excellent series of tracts ever issued; and I felt that I must, and it would seem that I actually did pursue it, in Divine strength, with all my might.

"Thus far the hand of the Lord seems to have been most visibly and kindly interposed. What he designs



for the future I know not. I would not distrust his love or his mercy, nor yet would I trust presumptuously that his providence will always direct events in a manner so animating and cheering. In the most affectionate, kind, and cordial meetings of our several Committees, such a spirit of prayer, of dependence on God for a blessing, and such ardent love for the souls of men, and desire to promote their salvation appear, as to give great assurance that the Lord is still with us, and that if we provoke him not to wrath, his kindness will still follow us."

Mr. S. V. S. Wilder of New York was chosen President of the new organization.

Mr. Wilder had already identified himself with similar work abroad. Some years before, while in London, he dropped one evening into a small church where Rowland Hill with Thomas Burder and others were holding a missionary service. The contribution-plate not reaching the back pew in which he sat, he sent it a ten-pound note, which proved the means of introducing him to the officers of the British Bible and Tract Society. On being asked if their tracts could be circulated in Paris, where he was then residing, he at once directed that ten pounds' worth be sent to his address. The large box arrived at the customhouse, where it was seized as contraband, and he was summoned to account for it. "Nothing political or revolutionary," replied Mr. Wilder, handing a copy of the books to each one present. Thus suddenly enlisted in tract work, his interest in it never flagged.

Visiting Mount Calvary near Paris, the scene of an

annual Papal festival, he was on the point of being arrested by a gendarme, with a mob at his heels, for distributing "those vile books." "No vile books at all," said Mr. Wilder, turning round to his assailants with stately courtesy of manner. "I am distributing the Life, Death, and Resurrection of our blessed Lord and Saviour Jesus Christ. Will you allow me to present you with one, sir, and one to all your attendants?" The men, thus unexpectedly confronted, accepted the books, and suffered the polite and generous stranger to pass on unmolested.

The busy merchant was no less a busy Christian. Mr. Wilder laid the corner-stone of the Tract House on its present site, corner of Nassau and Spruce streets, May 26, 1825, surrounded by a large and enthusiastic crowd.

CHAPTER V.

DEVELOPMENT OF TRACT WORK—MARRIAGE  
—HOME.

“1826. My brother Gerard,” writes Dr. Hallock, “having left the ‘Boston Telegraph,’ received proposals from Sidney E. Morse to become joint editor of the ‘New York Observer.’ He has completed the contract and comes to New York. It is seven years since we roomed together at college, and he is now to share with me my snug quarters in a corner of the Tract House.

“August 26. I have just returned from a visit of three weeks to my parents. For the sake of my health I took a horse at New Haven, visiting on the way the bereaved family of my venerated uncle, Rev. Jeremiah Hallock, who departed this life June 23, 1826, aged 68. This dear uncle was eminently a man of God. Bating all my partiality to him, he gave me evidence of higher attainments in piety than I have perhaps ever elsewhere observed. His annual visits at my father’s almost made the house a little heaven below. Never shall I forget suddenly opening a chamber-door, and finding him and my father on their knees pleading with God for my own salvation, the floor before them bearing testimony to their flowing tears. He always prayed that he might not outlive his usefulness; and having faithfully labored

in the ministry forty years, the same period, as he said, through which Israel was detained in the wilderness, he rested from his labors.\*

“I also spent a night at New Marlborough, Mass., with my Andover roommate, Brigham, who, I rejoice to say, is about to come to New York as Corresponding Secretary of the American Bible Society.

“I found my parents well and happy. Spent one day with my father in the most confidential intercourse, as we were repairing fences in the sugar orchard, which was one of the happiest days of my life.

“October 17. I have received a note from my brother Homan, stating that he is to sail for the island of Malta to superintend the mission press there established. I cannot but esteem it a privilege and an honor thus to have one member of my dear father’s family on missionary ground.

“June 2, 1827. My birthday. I am, as usual, deluged with business, pushing the day often far into the night, and wholly occupied with the tract cause from the beginning of the month to the end of it. The Society prospers greatly, its receipts having been \$30,000 during the year ending May 1, and its issues 3,000,000 of tracts. Little did I expect, when coming to this city, that such would be the results of its second year.

“August. Left New York for New London, Norwich, Boston, Andover, and Plainfield. In each of the two former places organized a tract society, in Ando-

\* See Memoir of Rev. Jeremiah Hallock, issued by the American Tract Society.

ver secured one or two agents for the Parent Society, and at Plainfield made an agreeable visit to my parents, who are now in the midst of a revival of religion.

“Monday, May 24, 1828. Visited Boston as a delegate. Addressed the Tract meeting Wednesday evening; and attended a meeting of the Committee, at which they agreed to give up Rev. O. Eastman, their Corresponding Secretary, to become General Agent for the valley of the Mississippi.

“I am convinced that it is my duty to leave the crowded Brick church, where I am delightfully situated, with near a thousand members, under the pastoral charge of Rev. Dr. Gardiner Spring, and join the enterprise in the Bowery church for those more destitute.

“March, 1829. I have preached in most of the churches in the city which unite in supporting the Society, and obtained donations to the amount of about \$7,000. I also spent a fortnight in Albany and Utica, in which two places \$1,800 were raised, and a week in Hartford with Mr. Charles Hosmer, secretary, raising \$1,100; all with reference to the valley of the Mississippi. This object at the present time excites the deepest interest. Brother Eastman left this city, November 17, as General Agent for that vast field. Three others are laboring near the Ohio river, and two more in New Orleans and vicinity.

“Rev. F. Y. Vail has lately secured in Connecticut ten subscriptions of \$500 each, in response to a proposition from Hon. Mr. Tallmadge of Litchfield to give

\$500, provided ten in that state would do the same previous to March 1, 1829—the whole of which \$5,000 is now secured.

“ Harlan Page, our Depository, felt and urged, with the consent of us all, that the bearer of a tract or book must open his mouth and labor for the salvation of individuals. We are now making a vigorous effort to supply every family in this city, at least monthly, with a tract, accompanied by kind personal efforts for the salvation of souls. I have taken the responsibility of the Fourteenth ward. I think if this plan can be thoroughly carried out in this city, it will set an example which will give an impulse to tract operations throughout the country.

“ Six weeks ago Gerard was applied to by Mr. Arthur Tappan to leave the ‘New York Observer’ and become editor of the ‘New York Journal of Commerce.’ This daily business paper was established more than one year since with reference to the morals of the city, on the ground of excluding advertisements of lotteries, theatres, and ardent spirits, and being printed without any infringement on the hours of the Sabbath, while it should be a paper of high standing as a journal of commerce and a vehicle of the news of the day. Mr. Tappan has paid nearly \$20,000 for its establishment, and a further capital of \$20,000 is now raised by him and others to carry it forward.

“NORWICH, Conn., Nov., 1828.

“MY RESPECTED AND VERY DEAR PARENTS: I write from the house of Charles Lathrop, Esq., who was

the classmate and roommate of my father in Yale College. He has long been clerk of the county courts, and is a deacon and pillar in the church. He remembers you with much interest, and Mrs. Lathrop says he has often said he had no classmate he so much wished to see, and he now sends you his kindest regards.

“Last August I formed a large tract society in Norwich city, and then called on Rev. Dr. Strong of Norwich town, and proposed forming a ladies’ auxiliary in his parish. He gave me the names of three young ladies whose coöperation would be desirable, one of whom was Miss Fanny Leffingwell Lathrop, a daughter of your classmate. I thought of this family with some interest, and spent with them the Connecticut Thanksgiving. Their oldest daughter married Rev. Miron Winslow, and has long been an active missionary in Ceylon. They were with Rev. James Richards there; and attended him in his death. Fanny is the oldest child remaining at home, and has three younger sisters, the whole family being devoted Christians. The mother, a sister of William Leffingwell, a retired merchant of New Haven, is an intelligent lady, and merits, as fully as any one I know, the high and honorable appellation of a *Christian mother*, in all the sacred and pleasant import which that term ought to convey, and ever does convey to a child favored with such a mother as mine. Fanny is active in promoting the benevolent objects of the day. Her character is decidedly domestic; her pleasures, cares, and labors, being chiefly *at home*, where she is happy in the circle of her intimate friends.

She is neither a poet nor a singer, but has sound discretion and intelligence, and I think an unusual sense of propriety; and verily, if I would undertake to say what there is in herself or the family that could be considered an objection to a connection with them, I know not what I could mention. I have endeavored to think of all the various hints my father has from time to time suggested as to what constitutes the true excellence of female character, and I surely know of no young lady in whom I believe you would more fully confide."

"Sept. 1, 1829 [his wedding-day], I went to Norwich with Gerard and his wife. We met the beloved family where I have spent many of the happiest hours of my life, with pleasant anticipations of the scene before us. On the same day our cousin, Rev. George B. Whiting, and his expected companion on a foreign mission; Rev. John C. Brigham, Secretary of the American Bible Society; Rev. Seth Bliss and lady, Rev. Mr. Everest, Miss Frances M. Caulkins, and among other friends, Hon. Samuel Hubbard of Boston, joined us. The venerable Rev. Dr. Strong performed the marriage ceremony, offering two prayers very solemn and appropriate. On the morning of the following day we bade farewell to this estimable circle of Christian friends, who from the first have omitted nothing which could be for our happiness or endear them to us, and took our departure to visit my parents at Plainfield, stopping at Canton, where we visited the grave and copied the epitaph of my revered uncle, Rev. Jeremiah Hallock. We spent



ten days at Plainfield most agreeably. The interviews with my revered father were most delightful and refreshing. He spoke of them frequently as a source of satisfaction, and the day before we left, as we were at dinner, said, 'This young man seems to me quite as much like brother Jeremiah as like my son.' Returning, we spent the Sabbath in Bolton, at the residence of S. V. S. Wilder, Esq., President of the American Tract Society, and I preached in his new evangelical church.

"New York, Oct. 4. Thus far I surely find a very great addition to the happiness of life in a cordial, sincere, single-hearted, unpretending, affectionate, devoted companion, who as yet has caused no painful emotion to enter my heart, but a sense of the sacred responsibility to be faithful to her in all things for the present and the future life. I desire to receive her as a blessing lent from God.

"January 1, 1830. This first date of the new year, my dear parents, I devote to you. I intended to have written you on Thanksgiving day, but I was in Baltimore, where, and in Washington, Georgetown, and Alexandria, I labored for the tract cause three weeks. I therefore have seen no Thanksgiving day this year, whereas, two years since, I spent one at Mr. Lathrop's in Connecticut, and another here the following week. My dear wife understands the conduct of household affairs, and seems to me to be all that can be desired in a faithful, affectionate wite. My numerous friends here have manifested every expression of Christian confidence, and indeed she has most evidently strengthened

my hands in fulfilling all my public and official responsibilities. She is active in our Bowery church, supplying, with Mrs. Dr. Peters, about 150 families with the Bible and tracts, and joining the ladies of the church in making garments for destitute Sabbath-school children.

“June 2. During the time of the anniversaries the past month, we have had the pleasure, for the first time since I came to this city, to see my dear father and mother here. They tarried with us eight days, and made a visit exceedingly agreeable to us, and apparently not less so to them. At the same time we had the pleasure of a visit from father and mother Lathrop, so that *our four parents* met each other here, and our *two fathers* very agreeably revived the friendships of classmates and roommates in Yale College.

“March 13, 1831. We were called to part with our honored father Lathrop. My dear wife and I were informed that he was more feeble, and went with all the haste that a snowstorm, cutting off the usual conveyance by land or water, allowed; we arrived the morning after the burial, to sympathize with a mourning widow and fatherless children.

“Though externally attentive to the duties of religion, he had no evidence of vital piety till about the year 1807, when he was led to feel its importance by perceiving in his oldest daughter, now Mrs. Winslow of the Ceylon Mission, a serious concern for her soul's salvation. In April, 1808, on the day when this daughter was twelve years old, both parents were enabled,

with her, to consecrate themselves to the Redeemer by a public profession of their faith in him.

“ He seemed to feel more than most men the import of the resolution of Joshua, ‘ As for me and my house, we will serve the Lord ;’ and the seasons of morning and evening family worship were evidently among the happiest seasons of his life.”

## CHAPTER VI.

*FRUITFUL ACTIVITIES.*

“NEW YORK, April 12, 1832. My dear parents: Our precious little daughter, Martha, is dying in her mother's arms! I cannot tell you how sorely grieved we are to part from her; but God so comforts and supports us, that we can say from the heart, ‘He deals graciously with us.’ When returning wearied from my daily toil, her sweet smile and the loving pat of her little hand on my face were a real refreshment to me.

“Five o'clock, P. M. At noon the dear child sweetly breathed out her spirit to God. I took her little hand in mine and we commended her to her Saviour as she took her everlasting flight.

“May 13. I have just been on a visit to the principal churches from Utica to Buffalo, especially to enlist them in the work of systematic tract visitation. We have made arrangements for supplying some twelve or fifteen counties in Western New York with tract visitation to every family monthly, accompanied by personal labors for individual souls. Five members of Auburn Theological Seminary are engaged for five counties. One man has engaged to supply a county of 3,000 families monthly for a year, another to furnish the tracts for another county for three months; others to

visit and organize counties into districts, etc. I find in Western New York, many decided friends, and many places almost destitute of faithful preaching and other means of grace. The moral desolations of this wide field cause my heart to bleed. I wish I could stay and labor here for months.

“Brother Eastman has accepted the appointment of Visiting and Financial Secretary. We hope to adopt a resolution at the coming anniversary to proceed immediately and systematically in supplying our whole country; contributions have been coming in from various sources: the churches seem awakening, and, all in all, I think I have never seen a period of so deep interest in the tract cause.

“June 2. It gives me great joy that we have been able to appropriate \$5,000 for foreign and pagan lands. I am now writing duplicate letters to all the principal foreign missionary stations supported from this country, and I hope God will open the way for yet more liberal appropriations in time to come.

“July 7. I have had much satisfaction in being elected a member of a ministers’ meeting, a delightful, harmonious, confidential circle, who love the Lord Jesus. We meet weekly at each other’s houses, and pray and converse in order on important topics. I have greatly needed such brotherly intercourse ever since I have been in the city. My labors so utterly engross time and thought, that I need such Christian fellowship on subjects connected with the general prosperity of the Redeemer’s kingdom.”

For forty-eight years Dr. Hallock attended this gathering of "Christian Brethren," always anticipating with pleasure the recurrence of the Saturday evening hour, and receiving therefrom much stimulus and cheer in his Christian life. He and Rev. Dr. Cox were for many years the oldest members of "Chi Alpha," and they left it for their home above on the same day.

"July 4, 1833. For some weeks past we have been quite a missionary family. Brother and sister Hutchings, soon to sail for Ceylon, and sister Harriet with Rev. Mr. Perry, her expected husband, destined for the same mission, have met under our roof. We held frequent prayer-meetings and were full of business. The interviews were very cheering and delightful.

"July 24. Brother and sister Hutchings left us for Boston to take ship for Ceylon. They were truly happy in thus consecrating themselves. Elizabeth showed unswerving attachment to the great missionary cause, and trust in God. We feel thankful to be thus identified with the work of foreign missions. May God give us more and more a true missionary spirit.

"June 12, 1834. This is a day of great interest in tract work. The facts in our 9th Report are of overwhelming interest. God speaks to us to go forward, and the churches echo, Go forward. God help us to do it. I never felt such courage to labor; never that grace and glory to the church were so near at hand. To recount God's blessings would be endless. I might mention:

"1. The wide opening fields for tract labor, espe-

cially in pagan lands—the manifest voice of God calling on us to enter them, and his blessing descending. Also the interest awakened for supplying the South and other portions of our own country with our precious volumes, as the ‘Saint’s Rest,’ etc., a work which we have slowly approached, but to which I could not but attach great importance even before I had completed my Theological course of study.

“2. The coöperation of Brothers Eastman and Woodbridge in presenting the cause to the churches, and the interest everywhere awaking in this work.

“3. My own health and vigor, which render labor pleasant, and enable me, I hope, to make each hour’s effort more successful than ever before.

“June 23. Last night we closed the eyes of our dear little William A. Hallock, Jr., in death. Precious babes, sweet and lovely as you were to us, and sore as is our loss, we would not call you back. The Lord’s will be done!

“On arriving in the city from a short journey, I was called to our dear brother Harlan Page, whose recovery from an illness that began in May was now hopeless. He had given up all wish to remain, was enabled to triumph in view of approaching death, and breathed out his soul to God on the morning of September 23, 1834. It having been judged best that his body should be interred in Coventry, Conn., his native place, I accompanied it, where it was committed to the ground amid a large concourse of sympathizing relatives and friends.

“At the request of the widow, I prepared a funeral discourse, and on Monday evening, after my return, preached it, in connection with an address from Rev. Wm. Patton, in his church on Broome street, where Mr. Page for some years had superintended a large Sabbath-school.

“I was immediately requested to preach the same sermon on Sabbath evening at Rev. Dr. Spring’s church. The following Sabbath I delivered it to a crowded house at Rev. Mr. Downer’s church, and also to the Brainerd church. On succeeding Sabbaths, I repeated it in nine other churches in this city. On most of those occasions I was requested by clergymen and others to prepare a sketch of his life for the press; and this, by the divine blessing, I hope to do, believing that it will exert a most salutary influence in inducing Christians to labor for the salvation of individuals, to whom, in the providence of God, they have access. I can truly say that during nine years in which we were associated in labors, I do not know that I ever passed an interview with him long enough to have any interchange of thought and feeling, in which I did not receive from him an impulse heavenward—an impulse onward in duty to God and the souls of men.

“November. Oliver R. Kingsbury, a nephew of Harlan Page, has been induced to assume the labors of Assistant Treasurer as well as Assistant Secretary of the Tract Society. The editorial and foreign departments, and the duties of the general agency, not other-



wise designated, are assigned to me. Raising of funds, etc., to Brother Eastman. I am now devoting myself almost entirely to bringing up the arrears of the Publishing Department in hope of accomplishing much for Christ.

“December 7. I have just resumed a Bible class for men, nineteen having joined, and have transferred the superintendence of tract visitation in the 9th ward to a faithful brother within its bounds, still retaining the superintendence of the 14th ward.

“May 3, 1835. I have completed the ‘Life of Harlan Page,’ and desire to commit it to God. It cost me much labor.

“June 1. Our anniversary seasons have been eminently spiritual. The two foreign missionaries, Rev. Mr. Abeel from China and Mr. Sutton from Orissa, where the temple of Juggernaut is located, have done much to kindle a new missionary spirit.

“October. It is ground of special gratitude to God that the ‘Memoir of Harlan Page’ is gaining a large circulation, the first edition of 2,000 being sold in nine or ten weeks, besides an edition published by Leavitt, Lord & Co. It is also being reprinted in London.

“December 28. My dear mother: Brother Leavitt has just told us of your sickness, and we bless God that you are prepared for sudden illness or for death. It is all of grace, rich and glorious grace. We all hoped to see you yet, many times more in health, and now rejoice in the hope of meeting you in heaven.

“Never did a mother do more for her children,

and I believe God has heard your prayers and blessed your efforts for us. Ten thousand times do I, your first-born, and we all, thank you for all you have done for us in infancy, childhood, youth, and all the way to the present hour. I bless God that whether living or dying, you are his, prepared for all his will, and that all he does with you will be in mercy. We shall cherish your memory while our lives last, and I hope thousands saved by your efforts and those of your husband and children will bless God for ever that you have lived. The Lord prepare our dear father and all the family for all his will concerning you."

"Jan. 7, 1836. My venerated mother, Margaret Allen Hallock had a shock of paralysis, Dec. 16, after which she was unable to speak, but retained her reason, knew her friends, manifested great calmness and resignation in view of death, and on Tuesday, Dec. 27, left this world, aged 75. All that this mother did for me, her first-born, is more than can be recounted. Her toil for the temporal welfare of her household was unceasing, and words of Christian love and counsel distilled continually from her lips. From my earliest recollection, I knew when she retired, morning and evening, to her consecrated room for prayer. Her steadfast confidence in God, and hope in death, are vividly impressed on my mind, as are the numerous hymns she taught me and the tunes in which she sweetly sang them, especially when we all joined her in family worship. Once when I was alone ploughing in the field, thoughts of eternity and my sinfulness made my tears flow. When I

went in at noon, 'William,' she said, 'I have had very uncommon feelings about you this morning. I realized that you were in the presence of God, that he was watching over you, and that I could commit you to him. I hope he has mercy in store for you, and that I shall see you a joyful believer in Christ?'

"My dear mother combined great industry, economy, and real kindness. She sympathized with the suffering Greeks, Poles, and those in pagan darkness, almost as if their temporal miseries and eternal sorrows were before her eyes; always was she striving in some way to contribute to their relief. Her children and friends rise up and call her blessed; her husband also and he praiseth her. An appropriate sermon was preached by Rev. Mr. Jennings."

Mr. Hallock's journal brings us to the development of the Tract Society as a great national agency, not only for publishing religious works, but also for finding readers for them. Throughout the country, especially in the cities and larger towns, there was begun and carried on with more or less efficiency, for many years, a work of monthly tract distribution from house to house, "resting," said the Committee in 1829, "on the grand principle recognized on every page of the New Testament and enforced by the whole history of Christ and his disciples, that the gospel is a message, which it is the duty of the followers of Christ to carry and deliver to all who have it not."

In New York, under the eye and with the heart

of the Society in its warmest impulses, it was carried out with great thoroughness. The city was divided into districts, mapped carefully out with the number of families living in them ascertained and recorded. Each district was put under a superintendent, who, with his assistants, was to visit each family once a month, carrying the same tract to each—"The Institution and Observance of the Sabbath," for March; "Kittredge's Address on Intemperance," for April; "The Dairyman's Daughter," for May, as once the record runs.

"At a meeting of his co-workers in the 14th ward, Harlan Page," we quote from his Life, "laid the subject of direct, faithful, personal, persevering effort and wrestling prayer for particular persons solemnly and earnestly before them, depicting the spiritual wants of the ward, and the condition of hundreds of families who absented themselves from the stated means of grace, and who, unless by their efforts, would never probably have the offer of salvation pressed upon their attention. He then inquired of each distributor whether there were not in his district some one or more for whom he felt special encouragement to labor. It was made a subject for prayer and heart-searchings with each distributor, till one fixed his mind on one person, another on two, and another on three or more; and by the thirty-six distributors eighty-eight persons were thus selected as special subjects of their prayers and endeavors. This gave them, as will be readily conceived, a new impulse in their work. They saw a distinct object before them, important as eternity. They

went to the throne of mercy. They went to the subjects of their affectionate solicitude, and their mouths were filled with arguments. Access was easy. The Spirit of God seemed to go before them and to go with them."

Personal work animated with such a spirit could not fail of being effective. A digest of its principles we find printed on a sheet for the visitors' report :

"Begin your work in your closet. Feel the value of the immortal souls whom Providence has placed within the district assigned to you, and pray God to bless your efforts for their spiritual good.

"Read every tract before giving it, that you may know its value and be able to speak intelligently of it.

"Try as far as possible to ascertain the spiritual needs of every family in your district, and omit no opportunity of personal religious conversation, or of aiding the Bible cause and Sabbath-schools, or of persuading them to attend on the public worship of God."

The monthly meetings of the distributors we may well believe to have been "memorable occasions," with such men as Arthur Tappan, A. R. Wetmore, Moses Allen, Mr. Hallock, or Harlan Page in charge of them.

"We are glad this work," said Mr. Frelinghuysen, "has not been added to the long list of laborious services which we put upon the Christian ministry, but that it is voluntary lay work, which must elevate the standard of piety, and illustrate the fidelity of Christian character."

"Another result conspicuously gratifying," says one

from a distant city, "is that every church feels the influence of the work in causing people to flock to them for instruction. The language of the tract is not 'Go to this or to that place of worship,' but simply 'Go to the house of God and to the Bible, and see if these things are not so.'"

A method of church extension as apostolic and as catholic as could well be devised.

Death and a biographer might have brought to light others, who, like Harlan Page, illustrated the fervent zeal with which this personal, steadfast, concerted work was then carried on. It required wisdom and tenderness, as well as courage and self-denial; and these a great spiritual urgency often inspires.

The wide spread religious awakening which took place at this period, notably in the City of New York, was due, no doubt, in part to the amount of religious truth thus pressed upon the attention of men, when religious reading from other sources was yet scant and cumbrous. It was long before the day of *Illustrated Christian Weeklies*; religious newspapers of any kind were few, and the daily papers had not admitted Sunday sermons and revival news.

The value of tract work at that time, in reaffirming the central truths of Christianity in short and pointed papers to a great and rapidly-growing country, can hardly be over-estimated. And readers there were many, as we may infer from the circulation of Mr. Hallock's "*Life of Harlan Page*," which reached more than 112,000 copies. It was also translated into Swedish and German.

Of his tract, "The Mountain Miller," 260,000 were issued; this was also reprinted in London and Liverpool, and translated into French, German, and Tamil. Another popular tract from his pen, "The Only Son" (Rev. Dr. Jonas King), reached a circulation of 370,000; and still another, "The Mother's Last Prayer," has been more widely read than either.

Dr. Hallock's other works were a Life of Dr. Justin Edwards; one of his father, Rev. Moses Hallock; sketches of Dr. J. O. Brigham, of Arthur Tappan, and of the Mayhews of Martha's Vineyard.

## CHAPTER VII.

*ENLARGED LABORS—CLOSE OF THE JOURNAL.*

“SEPT. 13, 1836. The work of supplying our country with standard evangelical volumes has formed an era in the operations of the American Tract Society. The ‘Saint’s Rest,’ ‘Baxter’s Call,’ and the solemn appeals of Doddridge, Bunyan, Flavel, and Alleine have been so much blessed for the salvation of men and the quickening of Christians in various parts of the land, that there is a great call for them, without the means of meeting it. If Christians rest, the adversary does not. Of the 8,000 books now on the trade-list of the country, more than one-half are novels or works of injurious tendency. If the friends of God and man do not bestir themselves to furnish what is useful and salutary, others, for gain, will cherish every depraved appetite. It is the wish of the Society to provide aliment for the soul, and thus help to supplant poisonous literature. Fourteen volumes are already published as an evangelical library, and a number of others are in progress. Nothing but means is wanting for the Society to furnish families, churches, and associations throughout the country with a standard Christian library of fifty or one hundred volumes on all the great subjects pertaining to man’s highest temporal and eternal good.

“At a meeting of the Committee, held September 30, 1836, the list of subscriptions for \$50,000 to increase



the number of volumes in the Society's Depository was presented, from which it appeared that the whole sum which we needed and asked for is raised. The Committee then devoted a little time to grateful acknowledgments to God, and prayer for his continual guidance and blessing.

"The above noble effort was begun in March, and finished September 30. For the last five weeks I was almost wholly devoted to it. My heart was warmed and cheered continually by the Christian liberality and love shown by God's people for this great work."

"October 23. I spent last Sabbath, my dear and honored father, with Brother Arms, in New Jersey, and preached for him. He feels greatly indebted to you for his clerical instruction, and loves you very much.

"We shall always be very thankful for your kindness to our little daughter Harriet—letting her come out early to your kitchen fire, playing with her, and praying for her—and for all you have done for her and her mother during their visit. The Lord reward you, dear father, and prepare you and us all for his holy will.

"Jan. 1, 1837. Very many blessings during 1836 have we to recount. Our precious little daughter, who was feeble, is now full of life and vigor, laying, by her attractions, perhaps too strong a hold upon our bereaved hearts. Sister Charlotte Lathrop, who seemed on the borders of death, has been raised up to comfortable health, and sailed in November for the mission to Southern India. Thus Mother Lathrop has had the

privilege of consecrating her *fourth daughter* to missions in India.

“January 9. This day the Lord has given us another daughter. A few months since, it seemed that we should soon be again childless, and now we are the parents of two children among the living. To Thee, blessed Redeemer, do we consecrate both them and ourselves for life or death. Our choice perhaps would have been a son, to take the place of our little William, but we are glad God has chosen for us. He can raise up ministers and missionaries without us, and if my name in my branch of the family is to be extinct, so let it be. We lift up our Ebenezer, and say, ‘Hitherto hath the Lord helped us. To him be the praise.’

“July 17. My venerable father, at the age of seventy-seven, sleeps in Jesus. Tidings first arrived that he was ill, and immediately after, that he had departed. How should I rejoice again to see him, and converse with him on a multitude of topics. Above all, to thank him for all his kindness, fidelity, and wise counsels, and render him that respect and filial love which perhaps never a father more justly claimed.

“November 30. More and more deeply am I impressed with the heavy loss we all have sustained. Such men as my father, and his brother Jeremiah, with their father, I believe are rarely found—men of such integrity and honesty of character, such true humility, meekness, and trust in God. Few sons, I am persuaded, have found a father’s heart always so warm and tender, and yet so firm, warning and admonishing with a frankness

that I feel must give him joy in heaven. Every year when I have visited him of late, I have confessed to him my short-comings, and thanked him for all he had done for his children. He has felt that in the conduct of his children he had nothing to forgive, and that he must ask God to pardon his own unfaithfulness. BLESSED MAN OF GOD, FAREWELL.

“April 1, 1838. This day, the Sabbath, has been one of thanksgiving to God, especially that three heads of families found by Mrs. Hallock and me amid the highways of sin, have publicly professed Christ, and sat down with us at his table.

“On the second week in January, when there was preaching in the church every evening, notices of it were printed, and we visited several streets, entering every dwelling, inviting people to attend.

“I have alluded to these cheering details because these feeble efforts seem to have constituted an era in my life. I never before have so taken individuals on my heart, and persevered in efforts for their salvation, in every way identifying my interests with theirs from week to week; nor have I done anything which has been to me such a source of spiritual joy and spiritual growth. I verily believe that this one principle of action, faithfully carried out by the whole church of God, would speedily lead to the conversion of the land and world.

“I think 1838 will be remembered with 1831 as a year of revivals. The one thousand laborers in the Tract Visitation in this city are putting forth a powerful

agency: seventy-seven individuals found by them wandering in sin were reported last month as giving evidence of piety. Many Christians are very useful, and find their highest joy in seeking out and laboring for such individuals. Mrs. Hallock and I have done more in this way than ever before, and are learning the blessedness of the service. In watering others we have been richly blessed.

“November. Mr. Cook came to New York to buy books. Arriving at the setting in of a severe snow-storm, he stayed with me two days, and we devoted ourselves to a full and most interesting discussion upon the character and influence of the Society, combining personal efforts with tract visitation and volume circulation in all their bearings in our own and foreign lands. A fire was kindled in our hearts which will expand and glow as eternity rolls on.

“June, 1839. Our Fourteenth Annual Report, just going to press, shows that the *foreign correspondence* has been large, and that a deep interest has been awakened, far and wide, in foreign and pagan lands.

“Rev. R. S. Cook was elected additional Secretary at our last anniversary: I to devote myself to the Publishing and Foreign Departments; Messrs. Eastman and Cook dividing between them the raising of funds and the awakening of the churches. Mr. Cook’s talents, energy, and zeal are happily adapted to meet the wants of the Society, and may his faith and love be abundantly owned and blest by God.

“October. I am now preparing our book of So-

cial Hymns, and also 'Flavel's Fountain of Life,' on the very topic, 'Christ Crucified,' which I feel the deepest interest in inculcating. It has given me more full and rich views of Christ, and rendered all said of him in Scripture very precious. Other volumes claim attention; new tracts are called for; the Children's department of our publications greatly needs months of labor; and the Foreign department claims much correspondence. Many calls at the Tract House devour time, and I feel like hanging as a little child on God for wisdom.

"Our fifteenth Annual Report (1840) shows that God is still opening before us wide fields of usefulness at home and abroad, demanding great gratitude and redoubled energy for the future.

"The presence in our family of Miss F. M. Caulkins, who is revising the Society's books for the young, and of my brother Secretary, R. S. Cook, has been cheering and stimulating, especially in family worship.

"Jan. 3, 1841. At the coming in of the New year I have written, as usual, to Plainfield friends, but am reminded that I have neither father nor mother. What choice friends are a godly father and mother! What a motive to be useful, that I might gladden their hearts. I was indeed a part of themselves; this they felt beyond what I knew.

"Thanks that our Committee love the truth, and apparently love it equally, though they are called by different names. We are all agreed that our one work is to diffuse the great evangelical and saving doctrines

of the cross. On this point I see more and more clearly the wisdom of the catholic structure of this Society.

“June 4, 1848. Our eldest daughter, Harriet, has this day united with the church. For more than a year she has had hope in Christ.

“June 2, 1850. On this my fifty-sixth birthday, my youngest daughter, Frances, has joined her parents and sister at the table of the Lord. Great occasion have we to thank the Lord that he has thus inclined the hearts of both our children to his service. I believe it is to be attributed much to the influence of their mother and our religious relatives and friends. At Plainfield, three years ago, they found a decided religious influence, three of their cousins having professed Christ. The children’s prayer-meeting there, the youths’ prayer-meeting here, with all the influences of the Sabbath-school, seem to have been effective means of their spiritual good. Our pleasant family worship has also doubtless had its influence.

“May 18, 1851. On the 15th instant our venerable mother Lathrop, whose home has been with us in New York for sixteen years, peacefully slept in Jesus, at the age of seventy-nine. Few women have been more honored or blessed: eight children all pious, and four of her five daughters missionaries in Ceylon. We praised God for what he has done for us through her, and for what we had been enabled to do for her. In all the years when she has been most of the time with us, I recollect no expression to her or from her that I could regret, or that gave pain to any one.”

The close of his Journal closes the door to the inner life of Dr. Hallock, through which we have caught bright glimpses of his reverent filial love, his tender domestic affections, his unsparing diligence, and his devout trust in God.

His children grew up with no memory of harshness or injustice. His uniform and judicious kindness early led them to revere their parents and to respect themselves. Their endearments rested his weary mind, and he often showed a touching gratitude for their simple expressions of love and care for him. The family nurture was preëminently a Christian nurture.

“The influence of my father’s conversations with his friends and fellow-helpers, who used to visit us—while we, seated by his side or perhaps on his knee, were silently listening—was a beautiful education,” said one of his daughters. “His cheerfulness, his enthusiasm, his keen appreciation of what pleased him, his supreme loyalty to his great work, impressed us with a noble ideal of Christian character. We loved what he loved, and the interest which we took in the things which so heartily interested him was a constant source of pleasure to us. I could indeed hardly wish for anything better for my own children than the unconscious influence in the formation of character of such visitors as used to frequent my father’s house when we were children.”

And there are still those who remember the cordial hospitalities of the small and pleasant house in Greene street, where Dr. Hallock spent the busiest and happiest period of his life. When no longer a desirable lo-

cality, and it passed into the hands of strangers, "could its walls echo the words of prayer and praise which have ascended thence, nothing impure or unclean could dwell there," said one; "nay, rather, people would be wooed and won into the kingdom of heaven."

"My idea of an earthly paradise," writes a daughter of Mr. Gerard Hallock, "was the homes of the two brothers (Gerard and William) side by side in Greene street, with the garden-gate always open, over which hung the most luscious grapes. Through this gate I often made uncle an early morning call, as I heard him sawing wood. When he heard my step, he would stop his work, and looking up with a cheery smile, say, 'I do this for exercise; it makes a man robust and ready for a good breakfast.'

"He was scrupulously neat, and no trace of dusty work was ever seen when he appeared at table with his bright 'good-morning.' His house was made apparently of brick, but it must have been rubber, such numbers were welcomed there and entertained at his hospitable board—D. D.'s, colporteurs, etc., any and all who were interested in missionary or philanthropic effort. Here he presided with marked generosity and thoughtfulness, ever kindly considerate of the wants of wife and children, while attentive to the entertainment of his guests.

"The hour of family prayer was delightful. After reading the Scriptures, making his clear and interesting comments, he with the daughters would sing some familiar hymn, each taking a different part. Singing



was an act of devout worship; he always raised his eyes heavenward, and an expression of glorified peace seemed to illuminate his features. Then, before kneeling in prayer, he would frequently say, 'Sweet music! beautiful!' Often he said to me, 'What a good wife I have, and daughters too!'" His love for children was remarkable, and he was, in his leisure moments, ever ready to show an interest in their childish sports.

A co-worker writes: "I was five years at the Tract House, and saw Mr. Hallock daily, often several times a day, in his room and my own; and his unvarying kindness, gentleness, and patience with me, I shall never forget. We said *Mr.* Hallock in those days, and I well remember how very modest he was when the other title was conferred. I recollect a very pleasant Thanksgiving dinner to which I was invited in Greene street, with others, and a very charming evening visit, when Mr. Cook was among the guests. Those were happy days. I enjoyed my occupations, and feel an indebtedness to Mr. Hallock that I cannot express."

A letter, dated 1844, from Mr. D. Fanshaw, the old printer of the Tract and Bible Societies, has been preserved, from which we quote the introduction of a new chair into the busy home.

"RESPECTED MADAM: I have sent you, as a New Year's gift, a very comfortable chair, which you may lend to your husband in the evenings. His more than wire and whalebone frame is fast giving way under the dreadful pressure of the whole tract work, which he *will* carry, instead of apportioning it among others, and

taking charge of the helm only, as wise managers do. If one of his own children were to work for his benefit and glory, beyond her strength, he would feel it his duty to reprove her for it. When he gets *home* I think he will be found to have been a great transgressor of the command, 'Take no thought for the morrow.'

"I send the chair to you, not to Mr. H., for he is so fearful of anything like a present, that I would not risk distressing him for the value of many such, nor would I in this way approach him, if I wanted anything from him. No, no. I have no favors to ask; if I had, I should much sooner pave the way for it by quarrelling with him, for he would be sure to heap coals of fire on my head if I did."

"I have no idea of ever wanting any favor from him again; I have received so much already that I can never cancel my obligations, and have no desire to do so; for to me gratitude is a delightful feeling. The time is rapidly approaching when he will know how approvingly he was looked upon by the Ruler of events for his noble attempts to protect an injured brother. Till then may every blessing and comfort which a close communion with his Maker can procure be his lot and yours."

No man was ever more thoroughly at home in his work; and his home during this period of its enlarging activity and usefulness throbbed with the buoyant and dauntless spirit which animated him.

The Tract Society was developing beyond his highest expectations. He was alert to see and to seize every

suggestion and opportunity for increasing its influence. Its catholic basis brought a wide constituency, which he was conscientiously careful to preserve. In revising old books, or in providing new ones, he spared no pains to make them true to the compact upon which it was founded. Divine truth accepted by all the great Christian bodies left no occasion for faultfinding on the part of any; and if eliminations of differing views were sometimes complained of, the verdict of the Christian public still acquiesced in them.

## CHAPTER VIII.

*COLPORTAGE, AND CONFLICT.*

THE advent of Rev. R. S. Cook into the official circle of the Tract Society gave new breadth and spring to its influence.

While pastor at Lanesboro, Berkshire county, Mass., during a temporary loss of voice, he tried the experiment of substituting the printed page for the living preacher. This work in New York had attracted his attention and heartily interested him. Its development and success suggested a similar work in his own parish, which soon extended beyond his parish and town to the entire county. Again and again had he sent for the Society's books, and of the result of his efforts in circulating them he thus speaks: "I believe that the Lord has employed this instrumentality in effecting more good, present and ultimate, than all my labors as a pastor could have accomplished. It is not too much to say that most of the precious revivals enjoyed in that county during the last winter were greatly promoted by this enterprise. I have heard of many conversions by this means, and know of some directly resulting from books which I had given.

"Nearly seven thousand volumes have been circulated, including more than one hundred libraries."

And what was true of this locality was true of many others.

“In my ministry,” adds a New Jersey pastor, “I have endeavored never to lose sight of this means of influence. I have made it an object, as far as possible, to have every family supplied with plenty of religious reading. In but a few years I have distributed more than fifteen hundred volumes.”

“On several accounts,” adds another, “I consider the volume circulation as among the most valuable of all the brotherhood of benevolent objects.”

Mr. Cook, with characteristic energy, presented this phase of the Society’s work—furnishing sound and well-selected religious reading for school, family, and parish libraries—in Hartford, Providence, Boston, and other large towns, awakening an interest respondent to his own. In the annals of that day, we read of “six hundred volumes circulated in Dr. Codman’s parish, Dorchester;” “1,200 in Rev. Mr. Stearn’s congregation, Cambridgeport; 1,800 in Charlestown;” “6,175 in Providence;” “in Factory Village, 1,665;” “Newport, 300.”

There were multitudes, however, in this rapidly-growing country, outside and far beyond any means of moral or religious improvement whatever. If the “volume circulation” was important in New England and in New York, and needed pastors and friends to promote it, how much more needy were the spiritual wastes elsewhere! These, from the first, the Society took into account, and how to reach them was but a question of ways and means.

History repeated itself. When Calvin and Farel quitted France, and many of their comrades perished in the flames, other means were found to nourish the faith and increase the number of believers. In Basle, a free city on the other side of the Rhone, they set up a printing press whose sheets were dispersed far and wide. The intrepid and indefatigable Farel hid them in the packs of pious pedlers, and eastern France had the living word. Whittier's little poem the "Vaudois Teacher" aptly describes the spirit and the methods of this simple itineracy.

The men were called colporteurs, a French term for pious book-bearers, implying personal effort for the spiritual good of those who traded in their wares. Knox in Scotland, Howell Harris in Wales, English Non-Conformists, Moravians and Wesleyans in the same way carried religious truth to ignorant neighborhoods and isolated homes, creating intelligent Christian communities out of much raw and unpromising material.

The Tract Society resolved upon using such an agency. Unfolding its plan before a meeting at Boston, a gentleman promptly offered \$150 a year for the support of one colporteur, the offer to hold good for life. Two young men from Maine and New Hampshire offered their services and were soon commissioned to go, one to Kentucky, the other to Illinois.

The next year twenty-seven were sent, and in the fall of that year—1842—a special meeting was called at the Broadway Tabernacle, New York, to lay before the Christian public the enlarging fields of usefulness open

to the Society both at home and abroad, needing only a systematic coöperation of the churches to enter upon and occupy them.

The meeting lasted two days. Stirring papers on colportage were presented by Mr. Cook. Mr. Hallock urged the claims of its work in foreign lands, where seventeen hundred of its publications in more than a hundred tongues were already circulated at different missions, while evangelistic labors in Russia, Finland, Sweden, Prussia and France had been greatly strengthened by its grants.

For all this, \$40,000 for the Home field, and \$40,000 for the Foreign field were imperatively and immediately needed.

“And will Christ’s redeemed people excuse themselves?” asked Mr. Hallock, at the close of one of his papers. “Thou, blessed Lamb! who didst Thyself come down to die, hast commanded us to bear the cross and follow Thee, ‘always abounding’ in thy work. Shall we render no voluntary service to spread the knowledge of thy blessed name and save the souls of men?”

Pastors and laymen, who took part in the deliberations of this meeting, endorsed in the strongest terms the objects laid before them, and commended the Society anew to the hearty and generous support of the Christian public. This did much to draw attention and increase both interest and confidence in the great organization which offered itself as a custodian for the larger charities of the church.

As for colportage, henceforth its growth was steady

and rapid. By its fifth year, one hundred and seventy-five men were in commission. And since a thorough supervision was indispensable to the safe and successful prosecution of the work, Rev. Seely Wood, a Western man, was appointed superintendent of its Western branch, and Rev. Mr. Vail of the Southern.

"The peculiar field for colportage," says Mr. Hallock in his Nineteenth Annual Report, "embraces the absolute destitutions of the country existing in our great cities; on the numerous islands along our coast; in the lumber districts of the East; on the frontiers of the North; on the extended mountain ranges dividing the East from the West; among the barren pines stretching for a thousand miles to the Gulf; around the bayous and savannas of the South; in the forests and along the borders of the ocean prairies and lakes of the West; among the millions of Romanists and the 2,500,000 Germans and other foreign emigrants."

Truly a broad field. We read of a "Bethel boat;" log-cabin prayer-meetings; embryo Sunday-schools; Pilgrim's Progress in emigrant wagons; Saint's Rest among the pineries; Sabbath Manuals and Temperance Documents on the Mobile Lighters and in frontier "Dug-outs," and many a library in more stationary quarters.

These colporteurs were sappers and miners of the great Christian army, making a way for the permanent occupation of gospel institutions.

While most of them were plain men, German and French as well as English, some were students from



our colleges and seminaries, spending their vacations in Christian work for the small pecuniary help it might afford them, while gaining what was more and better, a practical and efficient training for the ministry.

Dr. Mark Hopkins felt the value of this. Dr. Nettleton, he used to say, once having been at a loss to know what to preach upon, gave as a reason that there was in that place "no state of things;" there being a vast difference between preaching to people with a certain end in view, and preaching on a subject or any subject at large. Theological students from the phalanx of colporteurs understood people when they reached parishes to preach to.

The AMERICAN MESSENGER, lineal descendant of the American Tract Magazine, a popular monthly sheet, having reached a circulation of 200,000 copies, kept its readers posted in colporteur work, thus keeping alive their zeal in supporting it. An edition in German was called for and issued for the large German population coming to our shores. The Christian Almanac, was enlarged, and adorned by the best quality of wood-cuts.

In 1852, an illustrated paper for the young was projected, called THE CHILD'S PAPER, in paper and execution much superior to any child's paper then in existence. It gained swift recognition and a wide circulation—in 1869, before it had a host of followers, 355,000 copies. Though for many years under the literary editorship of Mrs. H. C. Knight of Portsmouth, N. H., its articles passed under the eye of Dr. Hallock. He was editor of every work issued by the Society. Emen-

dations of old works were made according to his judgment, and new manuscripts were submitted to his careful reading and revision. In his correspondence with authors, not always an easy or cheerful task, he was frank, prompt, and courteous; even if their own self-appreciation did not always coincide with his views, they felt he was considerate and conscientious in forming them.

1 Every book and paper issued were also read and approved by the Publishing Committee, consisting of six clergymen, no two of whom were from the same denomination, and nothing was published which any member could find fault with or object to. For forty-five years, Dr. Hallock attended every meeting of this committee held monthly at the Tract House, when the fullest expression of opinions was sought and given.

The catholic basis of the Society was scrupulously adhered to and rigidly guarded. In spite of grave fears in the beginning, its catholicity had wrought marvelously well, binding together in one compact and effective body earnest men from all branches of the church, and all parts of the country, willing to hold in abeyance minor differences of religious opinion "in order to diffuse," according to the terms of agreement, "a knowledge of the Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality by the circulation of books calculated to receive the approbation of all evangelical Christians."

The union seemed a marked success. Crowded audi-

ences met at its May anniversaries to listen to the fervid recitals of its frontier agents, or the grateful testimony of a foreign missionary to its helpful beneficence in far-off lands, or the best utterances of our ablest men eloquently advocating its wise and educating ministry. Meetings in Western and Southern cities were also held from time to time by its agents and friends, to root the Society's claims in the intelligent sympathy and co-operation of growing Christian communities.

Dr. Hallock not only conducted the correspondence of the Publishing Department, but the large foreign correspondence with mission fields in nearly every part of the world fell to his charge.

"Its magnitude would amaze one now, with our sub-division of service," said a gentleman who knew the burdens he bore, and bore with such a wholesome heroism.

These years of the Society's ever-widening usefulness were years of faithful toil to the man whose force of will and power of concentration chiefly controlled it. He loved the work; he believed and rejoiced in it.

"This tree of knowledge is a grand and goodly tree," used to be a favorite expression of one of the Society's oldest and stanchest friends—"a grand and goodly tree, which bears twelve manner of fruits, yielding her fruit every month; and the leaves of the tree are for the healing of the nations."

Meanwhile, a little cloud no bigger than a man's hand, but with ragged edges and portentous look, was rising in the moral and political sky, and gusts from the

“irrepressible conflict” filled the air with vague alarms. Middle-aged men, inheriting from their fathers a still vivid sense of the blood and cost by which our national life was born at all, and our national government established to preserve that life for coming generations, shrank from a new strife. Slavery had been accepted and was protected by the Constitution, and to disturb the settled order of things seemed fraught with nameless peril. Not that slavery was right, or any the less a strange anomaly among a free people, but it was here, and had regulations which outsiders were bound to respect. Nor was it until slavery took measures to extend its area, that any wide agitation began. As soon as the general government was called upon to act in reference to it, the people of every state shared in the responsibility of that action, and the subject was fairly before the tribunal of the people, no longer to be ignored or disowned or silenced or put down. Not a house or hamlet but had its mind made up, and every Christian body was called upon to show its colors, the American Tract Society, with its large constituency north and south among the rest.

To satisfy both was plainly impossible, and to temporize is always a hard road to travel. It was charged with mutilations and suppressions in its issues, some of them made, it was asserted, in the interest of slavery. A committee was appointed to examine the truth of this charge, and nothing was found but those revisions, abridgments and changes, which hymns as well as books undergo to fit them for larger uses, without

infringing the rights or betraying the sentiments of their authors.

Its silence upon a subject, widely regarded as of vital importance, was considered a grave matter. Its officers and counsellors held to the words of the compact, to circulate only that which was "calculated to receive the approbation of all evangelical Christians," while many of its friends discerned, as they thought, that in the interests of "sound morality" there had arisen one of those tidal waves of righteousness which sweep away our beaten tracks of sight and endeavor, however long or successfully we may have pursued them.

Such times are the times which try men's souls. The numerous papers produced by the heated discussions of that day, which now seems so far away and long ago, with the embarrassments, alienations and heartburnings following them, are a part of the great tribulation through which our nation passed to a cleaner and truer life. No one felt more keenly than Dr. Hallock the painfulness of the situation; and when the war finally broke all truces, no one welcomed more heartily the hour that struck for freedom, and for ever put to rest all controversy on a subject which had so long embittered and endangered our national unity.

## CHAPTER IX.

*THE END.*

THE year 1859 was marked by pleasant changes in the family circle.

Fanny, Dr. Hallock's youngest daughter, married Mr. John E. Johnson, who came to reside for a time beneath his roof. A few weeks later, his eldest left for a home but a few streets away, the wife of Mr. Rufus Park.

As children were born in his household, the relation of grandparent opened a new spring of delight. It was sometimes droll to see the grave secretary at play with a baby on his back, or cooing baby lingo to a smiling little one on his knee; or if sickness overtook the cradle, to see his loving efforts to soothe the restlessness or hush the moanings of the little sufferer.

In the spring of 1867, death stepped over the threshold and took the patient and gentle wife. "This is not dying," she said, "it is living." Every expression of her feelings was in the tone of "I am going home." The word dying was not spoken by her; she seemed not to think of it. The way was never in view, only its glorious goal.

"Perhaps I ought not think about meeting friends in heaven," she said to her sister, "but only the Lord Jesus; yet to-night I cannot help thinking of father and mother, brother Charles, and Harriet, and Charlotte,

and Joanna—yes, I know they will come with open arms to receive me.”

Dr. Hallock's letter to Dr. and Mrs. Spaulding at Oodooville, Ceylon, informing them of his loss, again opens the window of this Christian home.

“NEW YORK, Sabbath Evening, March 17, 1867.

“Dear brother and sister Spaulding: Must I say it?—my dear wife has written you her last letter. Last Sabbath evening at half-past eight she ‘went home’ with peaceful unwavering trust, to the arms of her Redeemer. The keynote of her life was love of missions; and perhaps to none, at home or abroad, was she more attached than to both of you. Her almost idolized elder sister, Mrs. Harriet L. Winslow, devoted herself to the mission in Ceylon, amidst much opposition from friends around her; and I believe you two alone survive of the heroic ‘Indus band’—Messrs. Winslow, Scudder, Poor, Spaulding, Woodward, and their wives, who sailed in 1819, when Mrs. Winslow wrote that she wished to send home the joyful news by writing on the moon, ‘*A Revival at Sea.*’ You watched over Mrs. Winslow at her death; you welcomed Mrs. Hallock's three younger sisters, Charlotte, Elizabeth, and Harriet Joanna, as missionaries in India; and the graves of three of her sisters are under your eye at Oodooville, where you expect your bodies will also rest till the resurrection.

“I too, before I knew anything of any of the above named, felt a deep interest in the mission in Ceylon. James Richards of Plainfield, in the Green mountains

of Massachusetts, one of the five members of Williams College who about 1808, under the haystack, 'prayed into existence American Foreign Missions,' as Dr. Griffin said, was son of a deacon of my father's church, and his noble wife Sarah Bardwell was from a neighboring town. I saw them married and depart for their mission in Ceylon, where their bodies also rest under your own eye.

"Wonderfully did God guide my path. My life work is in the Publishing and Foreign departments of the American Tract Society; but two or three years after we had organized it at New York in 1825, I preached in Norwich city to organize an Auxiliary Society and obtain funds; when I was told that in Norwich town little would be done by gentlemen, but if I would call on some of the ladies, probably thirty or forty dollars might be raised. The name of my dear wife was then given me among others; and for thirty-seven and a half years she has been the light of my dwelling, and the joy of my heart, 'my helper in Christ.'

"She was ever ready to join in efforts to sustain feeble churches, maternal associations, female prayer-meetings, and in everything whereby good could be done and my usefulness increased, or my heart cheered and strengthened for the work of God. Her good mother, widowed soon after our marriage, was with us sixteen years till her death; the visits of her younger sisters before leaving for India were sweet hallowed seasons; our two surviving daughters early joined themselves to God's people, and with their four little



ones, all with or near us, were a constant balm to her spirit, till the hour of her departure. She was the devoted mother of six children, the first two and the last two of whom died in infancy. When her arms were emptied and her heart desolated the second time, by the death of a beautiful son one year old, bearing his father's name, I marvelled to hear her calm but firm request, knowing how happy she had been in dressing him every morning: 'Well, I must wash and dress him *once more*.' In training her surviving daughters, she, like her mother before her, seemed ever to dread the intrusion of any unhallowed thought. She shrunk from the slightest approach to even the confines of vice. 'Avoid it, pass not by it, turn from it, and pass away.'

"Every day of my life I have been thankful to God for giving me such a loving, genial, cheerful, buoyant and to me fascinating companion; such a mother of my children; such a whole-souled, discreet, calm, judicious friend and counsellor in the toils and trials, the sorrows and joys of my pilgrimage. With instinctive wisdom and unswerving fidelity did she fulfil the obligations she saw to be devolving upon her in the varied relations she was called to sustain.

"What can I do but thank my compassionate Saviour for the gift, and that he gave her to me so long. 'I shall go to her; but she will not return to me.' May her prayers be answered in a gracious guidance and support from on high till I join her in the songs above.

"Your affectionate brother and fellow-laborer,

"WILLIAM A. HALLOCK."

Every associate both in private and public life bore tribute to her Christian worth.

Dr. Hallock afterwards married Mrs. Mary A. Lathrop of Brockport, N. Y., the author of seven interesting volumes for the young, published by the Tract Society. She became the cheerful companion and strong staff of his declining years.

Invitations to his "Golden wedding" on September 26, 1872, bewildered and surprised his friends.

Mr. Hallock used sometimes playfully to call the Tract Society his first wife; with this key the summons plainly was to attend the anniversary of his first espousals, which had taken place at Andover fifty years before—a striking illustration of the hold which it had on his strong and tenacious nature. The work had become a part of his being, wrought into the very fibre of his earthly life.

Among the guests of this festal occasion, Mr. Eastman, Mr. Kingsbury, Moses Allen, Mr. Wetmore and Rev. Mr. Halliday of early days, were there, to recall with tender and grateful feelings the personal consecrations and Christian fellowships, which had been so richly blest for human good.

From the letters of those who could not be present we quote these words by Dr. W. R. Williams of New York:

"Fifty years unbroken and successful service in the work of one of our great religious societies is more than falls to the lot of many of Christ's laborers. In a world of change and death it were idle to wish that

these should be supplemented by fifty more years. But if this cannot be expected or desired, it is allowed us to hope and pray that, for many times fifty years, the influence exerted may continue, under God's blessing, in the usefulness of the Society you have long and warmly loved. 'Justin Edwards' and 'Harlan Page' and the 'Mountain Miller,' and your own good uncle and father, though no longer in the body among us, yet by character and principles are still living and effective among the laborers and witnesses of the American Tract Society. Your own pen has aided to give to these worthies their prolonged career and their widely-expanded currency.

"And when the biographer shall have gone to join in person the friends whom he has commemorated, it will be the joy of your friends who yet tarry behind on the earth to think of the great work of your earthly career as still moving onward. The blessed Saviour give you light in the evening of the earthly day, and crown the grace of the long past with the eternal glory of the heavenly future."

A city pastor writes as follows:

"I regret exceedingly that circumstances prevent me from being present this evening to participate in the fiftieth anniversary of your labors for the American Tract Society. This is a most remarkable service both as to length of time and abundant fruits, and furnishes the occasion of congratulation and gratitude to God. You have been a most faithful and devoted servant, as thousands in the church below and above can testify,

and great will be your reward. I preserve, as a valuable relic, a commission signed by your hand more than thirty-five years ago, to labor as colporteur under the auspices of the American Tract Society."

Mr. Glen Wood, superintendent of colportage at Chicago, exclaims from his Western post :

"My impulse is to rush to the cars and make sure to be at the fiftieth anniversary of our beloved father's labors for the cause of God ; but the pressure of duties holds me here irresistibly.

"I recall with profound interest the occasion, thirty years ago, when a few friends were assembled in the parlors of a member of the Executive Committee to congratulate yourself and other officers of the Society upon the sending out of the first band of colporteurs, of whom I had the honor to be one.

"How has that little band increased and multiplied, until it is counted by hundreds, and its fruits shake like Lebanon. I look over the vast prairies and forests of the great Northwest, and I see now annually gathered into the churches here as the immediate results of the labors of colporteurs, more souls than the most sanguine expectations of my early manhood contemplated as a satisfactory result of a long and successful life's work.

"What hath God wrought! And your eyes see the glorious results, and your heart enjoys, even while yet in the flesh, the dawn of the day when righteousness shall cover the earth even as the waters cover the sea."

A favorite nephew thus speaks of a journey made with him at fourscore years or more:

“I recall with pleasure the trip that Uncle William and I made to the eastern part of Long Island in search of our ancestral footprints: the tender regard which he ever felt for those ‘dear old saints’ was something beautiful. He did not know that he himself had more than attained ‘unto the days of the years of his fathers,’ and was the very embodiment of those ancestral virtues which he reverently admired; but it was true, and I studied them in him even more than in those crumbling stones and yellow records. He had the zeal of youth, and lived over again the early sacrifices of the godly men in that lively way peculiar to him, never to be forgotten.

“Once as we walked, he was recounting the timidity of his own early faith, the doubts that encompassed his limited horizon. ‘But now,’ said he, as he turned and looked off with beaming face from the hill we had almost surmounted, ‘there is not a doubt, not one. It is bright, all bright as this summer sky; all is sure in Christ!’ No boy could have been more buoyant than he when at eighty he climbed over those Litchfield hills; nature always made him young!”

Before this, Dr. Hallock had retired from active duty, Rev. W. W. Rand, long his beloved associate in literary labor, having succeeded him in the Publishing Department, while Dr. J. M. Stevenson assumed the charge of the Foreign Field and Colportage, and Rev. G. L. Shearer of the Financial Department. As

Honorary Secretary, Dr. Hallock was still the revered "father" of the large company of co-workers, who, each in his lot and place, round out this great institution.

It was hard, at first, to let go his hold on the responsible trusts of the Tract House and see others fill his place. Its vast interests had grown up under his vigilant eye and indomitable energy, and habits of toil like his do not easily yield even to waning strength. It cost him a struggle to stand aside; but when the situation was fully accepted, a sweet and tender spirit breathed its mellow richness through his soul, and life peacefully ebbed away, till at last he fell asleep, Oct. 2, 1880, aged 86.

"Blessed rest  
Whose waking is supremely blest."

All his early associates were gone. Mr. Eastman with a lifelong identity of official interests, had died a few years before. After nearly twenty years of faithful service, Mr. Cook, with failing health had withdrawn from the Society and spent his last years in another field of effort. Mr. Wilder, Dr. Milnor, the Tappans, his brother Gerard, and, last in the long list, Dr. William Adams, under whose ministry he had sat for nearly thirty years, had passed into the unseen and eternal. The sudden death of Dr. Adams, a few weeks previously, deeply affected him, and though he was swiftly following, he carried with him a sore sense of bereavement to the end. A sincere friendship

had existed between them with recollections dating back to their early days at Andover, when Dr. Adams' father was principal of Phillips Academy, often extending his cordial hospitalities to the students of the Theological Seminary on the hill. An official bond also had united them. Dr. Adams having been for twenty-two years a member of the Publishing Committee of the Tract Society, they had discussed its issues together through the most trying period of its history.

Each recognized and revered the excellences of the other; the great preacher felt grateful and helped by the devout and appreciative spirit of the strong man who sat humbly before him, while Dr. Hallock listened with love and profit to the old Bible truths so familiar to him through the robust handling of Baxter and Flavel, yet ever new under the felicitous expositions of his beloved pastor and friend.

The forecasting and exactness which characterized him as a business man shone conspicuously in his written wishes concerning his burial. His body rests in New Haven, Conn., by the side of his wife and four children, in the same plot with that of his brother Gerard, with this simple inscription in his own words on the marble above:

WILLIAM ALLEN HALLOCK, D. D., forty-five years Secretary of the American Tract Society. Born Plainfield, Mass., June 2, 1794. Died Oct. 2, 1880.

His eldest daughter Harriet (Mrs. Park) from early girlhood showed the ardent love for work which characterized her father. Every branch of service in her

church as she grew up was gladdened and quickened by her helpful presence. Her pastor used playfully to call her the "Hur" who held up his hands. A long career of active usefulness seemed open before her, upon which she entered with joyful alacrity.

But this was not the divine plan for her. Scarcely over the threshold of her married life, her feet were set in a narrower and harder way. A disorder of the heart slowly developed itself which confined her at home. Under the sharp discipline of pain, for eighteen years, she bore the rare fruit of true acquiescence in the divine will. Fulfilling the duties of wife and mother with loving exactness, her patience and self-forgetfulness filled the house with their sweetness, and helped others bear for her and with her the heavy weight of her sufferings. And while she felt herself shut out from "doing good," it would have surprised her to find how many precious lessons in the heavenly life were borne from her sick-room, as by unseen messengers, into wider circles and to unknown friends.

She was taken to see her father before his death, and bade him a "good night," which was soon succeeded by the "good morning" of a brighter and longer day.

Three months of increased bodily distress followed, which made her long for the final relief. And when it came, on the 15th of January, 1881, it was sweet to go where the inhabitants shall no more say, "I am sick."



“The briefest portraiture of Dr. Hallock’s character must note three marked traits,” said Dr. Stevenson at the burial service, “singleness of purpose, force of will, persistency in work.

“Of no name preserved in history, described in biography, or embalmed in poetry—of no living statesman, civilian, or divine—can it be said with more truth or firmer emphasis, ‘This one thing I do,’ than of him in the work to which he gave himself—the preparation and circulation of the essential truths of the gospel by the press; his object the glory of Christ, his purpose to win souls, his instrumentality printed truth. To this one thing he devoted all his energies, and from it never swerved. No calls to other forms of Christian labor pressed upon him in the earlier years of his public life, no less laborious or more lucrative department in the Master’s vineyard had for him the least fascination or turned his thoughts for a moment from his chosen task. The claims of social life, the calls of civil society, the sacred duties of home and family were all discharged with scrupulous fidelity, but without forgetting for one hour the single aim of his being. With the fixedness of the needle to the pole, with the certainty and the inexorableness of the law of gravitation, his eye, his mind, his heart was ever upon this one thing.

“Other men of equal or greater endowments have diffused their energies, and, to our vision, weakened their influence, by giving attention to a great diversity of plans in their work for Christ. It may be to the Omniscient mind that this diffused energy is not lost

but conserved, and by him directed to his high purposes in ways we cannot comprehend. But our sainted father let no divided interest thwart his purpose or divert his thought from the one aim of his being—the preparation and circulation of saving truth by the press.

“To this concentrated purpose must be added a second trait—a *force of will* rarely equalled, in our observation never surpassed among cultured Christian workers. A will meaning ever to be directed and governed by the will of God.

“When fully convinced of the rightness of a given course of action, and assured of its tendency to promote the cause of Christ as committed to him, the obstacles which would have appalled common minds had no power to shake his purpose, or weaken his resolve, ‘This one thing *I* do. Others may judge for themselves. Every man must give account of himself to God, but as for me I cannot otherwise!’ As Luther was urged on to Worms, as Paul passed up to Jerusalem, so Dr. Hallock allowed no timid fears or hesitating and dissuading friends to check his resolute execution of what to him was clearly a duty.

“If this resoluteness of will sometimes seemed to take too little account of the judgment and will of others, it arose from no conscious imperiousness of purpose, but solely from the undoubting conviction that what was clear to him must be right in the sight of God, for, with this forceful will was still connected the most childlike simplicity of character and the most transparent sincerity and humility of heart.

“ And this leads to the third noteworthy trait in the character of Dr. Hallock: a conscientious persistency in work—a persistency which no failures in plans or accumulation of discouragements could affect.

“ It must be that the man who shall mark out a lifework for himself of so difficult a nature, and in a path so little trodden as was his, when he chose it, shall meet unexpected obstacles and at times be overwhelmed with responsibilities; but with Dr. Hallock these were brushed aside with the ease of an ancient habit. Labor in his chosen vocation was the joy of his being, and unceasing persistency the sum of his life. With a physical system developed and matured in the bracing air of New England farm-life, with a constitution flexible and tough as tempered steel, an intellect stalwart, acute, and trained to activity, unending labor seemed no toil to him—This one thing I *do*. Of his long and happy domestic life, his affectionate and devoted children, his personal consecration to Christ, his nearness to the cross in the closet, the prayer-meeting, and the Committee-room, his love for Foreign Missions, his wide views of the kingdom of Christ, and his utter consecration to its extension, his entire life was proof and embodiment.

“ Now combine this singleness of purpose, this resoluteness of will, and this incessant and efficient labor in one person, baptize him with the Holy Spirit and with fire, consecrate him for 50 years to the most glorious work, next to preaching the gospel with the living voice, to which man or angel was ever called, and

what may not such a man accomplish towards the evangelization of the world? Such a man was our revered father, Rev. William A. Hallock, D. D."

His associate, Mr. Rand, said at the funeral,

"The career of Dr. Hallock is a fine illustration of the truth that when God has some grand work to be done, he prepares and furnishes the man for that work. Father Hallock's lifework was, to found the American Tract Society, shape its character and sphere, develop and mould its growth. For this great work he was peculiarly endowed, not only with the natural qualities just described, essential to success, but with what was equally important, a thorough religious training from childhood up, and such a spiritual experience as brought his whole after-life under the power of the unseen world and of the doctrines of grace. Without any morbid views about sanctification, he had that *practical* consecration that kept him day and night at work for Christ. Leaving the seminary at Andover fifty-eight years ago full of missionary zeal, he plunged with characteristic ardor and self-sacrifice into tract work as agent for two years of the New England Tract Society at Andover. In this work he soon learned the necessity and wisdom of three things: 1, the formation of a *National* Tract Society to combine all the local societies; 2, that it should be a *Union* Society, including all evangelical denominations; and 3, as the result of conference with Christians in New York, that it should be located in this metropolis. After earnest and prayerful conference with the leading men of the existing society in

New York, this Society was organized May, 1825, and the Society at Boston became its most efficient auxiliary. He was chosen Corresponding Secretary of the new Society, and was reelected for forty-five years. For several years he was sole Secretary, and though as the work expanded many others were associated with him, he still retained the Publishing and Foreign Departments in his control.

“And what was his work?”

“To examine with care every manuscript, tract, and book offered for publication, and select the best. To submit them for perusal to the Publishing Committee, and revise for the press, with the author’s aid, such as were adopted, and then see them through all the processes of publication. In 1845, for example, he selected, prepared for the press, and issued 200 publications, large and small, besides reading 100 that were declined, and arranging for 100 new ones published by the aid of the Society at missionary stations.

“He conducted all the correspondence relating to these publications at home and abroad, including in his letters to missionaries all grants in aid of their work. When the ‘American Messenger’ was commenced he was the principal editor, and put both it and the ‘Child’s Paper’ to press, reading all the proofs of book, paper, or tract, with care. Very few men could have accomplished the amount of work he performed, and that from year to year, with but few and short intervals of rest even towards the last. His industry was prodigious—the wonder of those around him, their stimulus

and their despair. He subordinated everything to his work. Many a weary mile he threaded the city streets to confer with authors, with donors, the Committee, or influential friends. Denying himself many social enjoyments, his home-hours early and late were devoted to work. At the Tract House ever busy, in conference with his associates, supervising all the manufacturing work, remaining long after all others had gone home, for those hours of uninterrupted work he loved so well, and often protracting his labors far into the night. His great task was accomplished not so much by brilliant talents, as by shrewd good sense and indefatigable work.

“And what were the *results*?”

“The Tract Society stands to-day as his monument, more enduring than brass and more precious than fine gold. When he laid down the burden he had so long and so well borne, fifty years after finishing his studies, he had seen the Society advance from stage to stage of growth—from issuing a few hundred tracts and an almanac, to a list of 4,000 publications, of which 880 were volumes.

“The publications aided in foreign missionary fields were nearly equal in number, though not in size. He had helped to organize in turn Systematic Tract Distribution, the Volume Enterprise, the system of Colportage, and the Periodicals of the Society. He had done much to place the Society in the front rank of publishing houses of the nation. He had infused much of his spirit of self-consecration for Christ’s sake into all the work and

workers of the Society. He had seen its models imitated and its methods followed by many others at home and abroad; had watched the issue and circulation of 450,000,000 of books, tracts, and papers; and had himself found time to write four volumes and five tracts, of which more than 1,400,000 have been published. The most important of these is the *Memoir of Harlan Page*, of which 113,500 have been printed, and which has done more to promote living for Christ than almost any other book.

“In 1870, at the age of 76, he was elected Honorary Secretary, and relieved of the burdens he had borne so long and so well. With what intense gratitude and joy he contemplated the work God had empowered him to originate and help forward! What region of the earth is not full of his labors! What Christian in America has not derived some benefit from the publications of the Society! What American community anywhere is not the better in some way for its influence! What does not our country and the church and the world owe to the Institution he so loved! By his quiet and unobserved toil he has accomplished what very few are ever so favored and happy as to do. His early associates, revered and honored men, have gone before him into glory—Milnor and Spring and Knox and De Witt and McIlvaine and Brigham and Anderson and Sommers, and a great host of God’s elect; and very recently Dr. Adams, his life-long friend, his former pastor, and his fellow-laborer for many years. It is but a few short weeks since Dr. Hallock ventured from his home of

sickness to attend the funeral of this beloved friend, whose presence and whose half-inspired words of Christian condolence we so miss here to-day. But now they are both in the presence of Christ, welcomed by their former beloved companions in the kingdom and patience of the saints with what unutterable delight! And not only by those known and loved here will he be welcomed there, but by untold multitudes here unknown, from the East and the West and the North and the South, brought to Christ or aided in His service by the Society he founded and the books he edited. Happy beyond compare the man who serenely rests from such labors, in the sure and blessed fruition of such rewards. May his spirit of consecration, of diligence, of singleness of eye to the glory of Christ, characterize the Institution he loved to the end of time, and be an inspiration to all who serve his Lord and ours."

At the same service Rev. William M. Paxton, D. D., said: "We live in the present, but we are always facing the future. 'Memory,' said another, 'presides over the past, duty over the present, and hope over the future.' As to the past, 'God requireth that which is past.' As to the present, he says, 'Now is the accepted time.' As to the future he says, 'Hope thou in God.' We are assembled this morning to look back upon the past, and think what this dear father in Israel has been in his life and work, and to look forward to the future and think what he is now when he has entered into the joys of his Lord.

"Dr. Isaac Taylor says that 'every man living in



a state of grace is a perpetual miracle.' This was true of Paul: 'By the grace of God I am what I am.' There is no accounting for the life and work of such a man as Paul, except upon the supposition of a divine influence working in him and making him what he was. Circumstances could not make such a man; education, civilization never wrought such results; unbelief is dumb before the problem of such a life. Hence Paul himself stands out as the highest proof of Christianity, just because he is the most conspicuous illustration of the grace of God.

"The same is true in a measure of the life of Dr. Hallock. Nothing but a divine influence could make such a man; self-interest could never produce such consecration; the world's motives could never beget such singleness of purpose, nor can human society mould such purity of character or such a spirit of self-sacrificing devotion. His life and work stand out before us to-day as a proof of the reality of religion, and an illustration of the grace of God in its moulding and constraining power.

"As we look back over the history of his busy life, we are impressed,

"First, with the manner in which God prepares the man, and shapes the work of his life for him.

"In his youth he hesitated long about joining the church, because of a self-jealousy as to the reality of his religious experience.

"When a student about completing his theological course, his longings were for the missionary field, but

when his friends and companions were offering themselves for this great work he held back in opposition to all his impulses from a sense of his own unworthiness. When he had finished his studies and was casting about for some humble sphere of labor, he caught at the suggestion of a tract agency made by one of his teachers, and accepted at once this humble office. He refused to ride in the stage because it would be expensive to the little society which he proposed to serve. He declined the offer of a horse because his feed might cost something to the ministers with whom he might lodge. Hence he started out on foot, traversed several of the New England states, urging his cause, and gathering subscriptions, and returned after some weeks' absence with encouraging additions to the treasury, at a cost for expenses of 34 cents! When we think of all this, and remember that from this humble beginning he advanced step by step through long years of persevering devotion, until out of this 'day of small things' has grown the great American Tract Society which is now shadowing with its beneficent influences this whole continent, we cannot but see how clearly God prepared the man for the work and the work for the man. This is our impression as we look upon the divine side, but as we look again upon his history, we are impressed,

“Secondly, with the human element in the work of God in the world. His life illustrates how much may be accomplished by entire consecration to a single work.

“Every one who was acquainted with Dr. Hallock

knew how completely his whole life was bound up within the idea of the Tract Society. He lived for nothing else, he knew nothing else. He lived and wrought with incessant toil and unflinching energy for the glory of God and the salvation of souls, through the word of truth printed and circulated by the American Tract Society. He had many able and valued helpers, but he inspired them all with his spirit, and wrought into them all his one idea, and it is doubtless to this, under God, that we must attribute the wonderful success and wide-spread influence of this great institution.

“ Thirdly. Again, the life of Dr. Hallock illustrates the special teaching of God’s Spirit as a preparation for a specific purpose.

“ It was a work well worth the labor of any man, no matter how high his endowments or how extensive his attainments, to write the ‘Life of Harlan Page;’ but perhaps no other man on this continent could have written it. There was a correlation between the author and the subject. Harlan Page was a miracle of grace, and to Dr. Hallock was given the spiritual eye-salve to see the peculiar work of God upon his soul, the qualities of heart to appreciate the riches of grace in his experience, and the simplicity of heart and of style to tell the story with the greatest effect. Had the life of Harlan Page been written in a stilted style it would have lost its charm; had it been treated with a philosophic criticism it would have created no interest; had it been composed in a style adorned with rhetorical

prettiness, it would have robbed it of its power; but as written by Dr. Hallock it has been one of the most potent influences for good that has ever issued from the American press. Thousands of souls ascribe their conversion to this little volume. It has stimulated Christian work in all our churches, and has been one of the chief influences in disseminating far and wide the idea of dealing with men personally, and of aiming to convert individuals. I doubt not but that this little book has been the forerunner that has prepared the way for the great work of the Young Men's Christian Associations in this country.

"But time will not permit us to dwell at length upon the character and influences of this blessed man. With all his force and influence he was one of the humblest of men. He had no assumption. The thought of his own reputation or of getting glory from men seemed never to enter his mind. It was most refreshing to see his humble simplicity. It always made me feel better to know that there was such a man living in the world. It was my privilege to know him best in his later years. Like the Green Mountains in which he was born, his old age was green and beautiful, and now 'he has come to his grave in full age, like as a shock of corn cometh in his season.'

"In conclusion let me say how much he was loved and appreciated by his brethren in the ministry. He was a member of the 'Chi Alpha,' an association of ministers well known in this city. It seemed to be a perfect delight to Dr. Hallock to attend that meeting,

and it was a joy to his brethren to see him there. Next to Dr. Cox, whose funeral occurs to-morrow, he was the oldest member of the association, and it was most interesting to see the tender affection with which he was always welcomed, and the honor which was spontaneously accorded to him by his loving brethren. Blessed man! he now rests from his labors, and his works do follow him."

A body of earnest, believing men have left the field, "but it is a joy," said Dr. Williams, "to think of the great work of their earthly career as still going on."

The personal efforts made in the wards of New York city by officers and friends in the early days of the Tract Society, to bring people within the pale of Christian influences and institutions, was carried vigorously and systematically forward from the first. There was no lapse or neglect in the great enterprise. So large had the work become to meet the needs of a great and growing city, in 1864 it was incorporated into a separate institution, taking the name of the "New York City Mission and Tract Society." Its missionaries, chapels, Sunday-schools, reading-rooms, cheap lodging-rooms, improved tenement-houses, day nurseries, workingmen's clubs, and temperance societies, form a network of reforming and redeeming agencies second to no similar work in the world.

The spirit of Harlan Page and his biographer is not dead, but lives in a thousand forms of personal yearning and endeavor to lift men to God and better things.

While this vigorous offshoot is doing its brave

work in a permanent location, the main body of the American Tract Society is still stretching out its branches far and wide, and through its colporteurs and presses helping to educate the people of this and other lands.

Inspired by its success, kindred societies have sprung up around it; books and papers and readers have multiplied, and a religious literature has been created. With its varied and hard-won experience, and its catholic basis more truly understood and interpreted than ever before, its present equipment, and the ever-increasing power of the press in our modern civilization, its useful and beneficent ministry must still go on to coming generations. While the methods and the quality of Christian work must change to suit the changing epochs, the world will never outgrow its supreme need of the gospel of our Lord Jesus Christ.









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